THE
Constant Communicant,
A DIATRIBE,
Proving that *Constancy* in Receiving
THE
Lords Supper
Is the Indispensible Duty of every Christian.

The *Second Edition*, improved
By *AR. BURY*, D. D. Rector of *Exon. Coll* in *Oxford*.

Πάντας τοὺς εἰσιόντας πιστοὺς, καὶ τῶν γραφῶν ἀκούοντας, μὴ παραβάλλοντας δὲ τῇ προσευχῇ καὶ τῇ ἁγίᾳ μεταλήψει, ὡς ἀταξίαν ἐμποιοῦντας τῇ ἐκκλησίᾳ, ἀφορίζεσθαι χρὴ.

Whoever of the Faithful enter, and hear the Scriptures, but stay not out Prayers and Communion, ought to be Excommunicated as disturbers of the Church. Can Apost. IX.

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OXFORD,

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TO

The Most Reverend Father in God

WILLIAM

By Divine Providence

Lord ARCHBISHOP

OF

CANTERBURY

Primate of all ENGLAND,

And Metropolitan,

And one of His Majesties most Honorable

PRIVY COUNCIL.

May it please Your Grace,

MANY great miracles do the Romanists pretend to be continually wrought by the Holy Sacrament of the Altar, but none so admirable as what their ancestors wrought upon it. For what more wonderful than that

that a particular Church, by colour of a Tradition, should prevail with All other Churches throghout the whole Christian world, to renege the principal office of their publick worship, enjoined by our Lord himselfe, and as such universally practised for more than 200 years? That afterward they should stamp so deep an Awe in the hearts of All Christians, that even those who reform from their other abuses, dare not think of any tolerable Frequency, much less of primitive Constancy in its celebration?

I have in my narrow sphere used all other endevors, but with so little success, that I must either sit down in despair, or fly to the last remedy, Writing; which beside the advantage of fastning conviction better upon those few that lie under My suspicions, may extend it to as many others as shall bring my papers under Their.

But here also I meet great discouragements: I see that many worthy persons have of late been so careful to exhort to the Perfor-

mance of the Duty, and to Worthiness in it: but with no better success, than those first messengers, whose kind Invitations brought nothing to the Lord of the Feast, but variety of Excuses.

If therefore I would conform either to the Parable or to Reason, I must proceed to rougher means, compell by force of irrefragable arguments, the unwilling and resisting world, and by all exigent proofs assert a Truth, which Some of its adversaries have Denied, All its friends Affirmed, but None (that I know) clearly Proved, viz. that it is every Christians duty to be a Constant Communicant.

And this I have done with Such evidence, that I fear not any man's confutation; yet with little hope, to see the Table furnished with Guests.

For alas! what can a poor Enchiridion do, toward subduing such an error, double armed with Prejudice in the Understanding, and Partiality in the Affections, fortified

tified with long Possession, defended by the Priests, and beloved by the People? I must therefor be unfaithful both to the service I have undertaken, and to Your Grace's right, should I either expose it naked and unsheltered to a Cold advers world, or seek any other Patron than your Grace.

For as this Sacrament hath a double aspect, so hath your Grace a doubl right to its protection; As it is the greatest exercise of love and duty to our Lord, by your Eminence in Piety; as it is the Principal office of Church-worship, by your eminence in Power Ecclesiastical. By the former, every good Christian may claim common with your Grace in most of the following pages; but by the later, your Grace hath a peculiar jurisdiction over some, particularly those wherein I have justified the Constitutions of our Church, as doing more in such unhappy circumstances is possibl for retriving Primitive Constancy.

Could

Could I say as much for the Practice! But be it never so defective, it cannot hinder us from justifying our Church as well as St. Paul himself. For his being is no less generally mistaken for a derogation from That very obligation to constancy, which he employed it to prove indispensible; than is the three times in every year, which our Church defines as the Least that she can tolerate in the People, for the most that she expecteth from the Priest; who therefore think themselves exactly conformable, if they minister it just so often, and no more; though without any care, either Before-hand, to exhort the people to Receive it, or Afterward to reprove them if they Neglect it; which yet they cannot avoid seeing them generally do, being so taught and accustomed, during our confusions, and still biased by their sloth, or worse.

What may be allowed for the intractableness of the people under our present Distractions, is not for Me to determin: But

that

that those very Distractions, which now toss us between two such parties, whereof the One first robbed the Sacrament of Constancy, and the other strippeth it stark naked of All Performance, lie on us as a just punishment for our compliance with them, is plainly enogh to be discovered, without any rude intrusion into Gods secrets. For Constancy in This Office is apparently the most effectual means to unite us; as being both by its own nature most serviceabl thereto, and by its singular interest in our Lord's Person, singularly intitled to his Blessing.

I therefor conceve it no impertinent disturbance of those great cares wherewith your Grace *is too much molested; if as a kind of Church-warden-general, I make humble presentment of that defect in Parochial Churches (especially) which your residence in Cathedrals hath hindred you from discovering, bicaus those Officers who ought to be eys to your* Grace, *and our other Fathers in God, are themselvs blinded with the vulgar error. Where-*

Whereof we ſaw a pernicios experiment in the days of your Grace's *immediate Predeceſſor; when a General enquiry (made upon theſe Queſtions,* 1. How many inhabitants in your Pariſh? 2. How many refuſe to join in Communion with the Church?) *proved abortive, bicauſe thoſe who refuſed to communicate in This* Principal *office, were not noted as* refuſing to join in Communion with the Church; *which had they be'n, the neceſſity of compulſory means would have appeared ſo evident, that we had not be'n in danger, to have our nineteenth Article urged againſt us, to diſprove our being a True Church.*

I know my ſelf chargeabl with a double great boldneſs; firſt in fronting theſe Papers with your Grace's *name, and then in the account I make for it:* But *when I firſt engaged in the work, I reſolved not to do it by halvs, and I think I might better have omitted the better half, than This way of advantaging the whole: And ſince*

your

your Grace *is ſo well known eminent for zeal, in redreſſing whatever you ſhall find to need it; I have thence taken encou. ragement to believ, you would much more eaſily pardon ſuch a Preſumption, than ſuch an Omiſſion.*

I therefor humbly recommend, not ſo much theſe Papers, as their Sacred ſubject, Our Lords Inſtitution, and our Churches Conſtitutions, to your Grace's *protection; as I do your* Grace's *Perſon and pious Labors to that of Almighty God; who, that He be pleaſed to make your* Grace *a glorious Inſtrument of His ſervice in This World, and a more glorious partaker of His rewards in a better, is the hearty Prayer of*

Your Graces moſt humble

and moſt dutiful Servant

AR. BURY.

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a

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VII. Taketh away the very ſubject of the queſtion: better the Sacrament had never been inſtituted than ſo abuſed.

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PART II.

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II. *Our Lords words of Inſtitution diſſected:* This *Subject requireth the plaineſt expreſſions.*

III. *The Particle* THIS *very important. Conſidered* 1. *As a ſimpl word, it requireth application to ſom proper mater.* 2. *As part of a Propoſition,* THIS *is my Body.*

IV. *To find its meaning we muſt ſearch for the cuſtom of time and place, wherein the words were ſpoken. The cuſtom of* Feſting *fitteth the Apoſtls Argument, but not our Lords Inſtitution. The* Paſſover *fitteth our Lords Inſtitution, but not our Apoſtl's Argument.*

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II. *The firſt difficulty. Why did not the Apoſtl begin his charge by enditing them of misbehavior in the* Lords Supper, *but in their* coming together? *Anſ. His proper deſign was to resku Gods publik worſhip from profanation; and he uſed the Lords ſupper as a* medium *to aggravate the crime. The ſecund difficulty. How can every one take before other his own ſupper? Anſwred.*

III. *The* Third *queſtion: What need he ſay he received of the Lord? Anſwered by a triple obſervation.* 1. *What aſpect ſuch an expreſſion hath in the Apoſtls ſtile.* 2. *What is the ſenſe of ſuch a declaration.* 3. *What reaſon the Apoſtl had here to vouch it.*

IV. *The Fourth queſtion; why did he ſo carefully inſert and authoriſe the clauſe* [As often as ye drink it.] Anſ. 1: *He had great need of this clauſe.* 1. *They might probably believ that our Lord intended not to annex*

annex his Supper to every Feſt, but only to the Paſſover. 2. Upon ſuch a Suppoſition they might eaſily juſtify themſelvs.

V. *The Fifth queſtion, What meaneth the twenty ſixth Verſe?* Anſwer. *It proveth that our Saviors Inſtitution joined This Bread and Cup ſo inſeparably with his Supper, that when they received the one, they muſt receive the other, whether they would or no: yea, though they ſhould forbear not only the feſt, but the meeting, it ſhould be imputed to them as if they had communicated in Both.*

VI. *The ſixth queſtion; Why did not the Apoſtl either give the Cup the firſt place, or annex the words to the Bread which is firſt to be named?* Anſ. *Mater of Fact forbad the one; and Reaſon, the other. The ſeventh queſtion: Why ſuch partiality to the Cup? Anſwered.*

VII. *The laſt queſtion: Why ſo much ſpoken of This Bread, and This Cup; and ſo litl of the Supper of the Lord?* Anſ. 1. *Bicaus his proper deſign was to ſhew, that* This Bread and This Cup, *was our Lords* Supper.

CHAP. IV. 345

The Clauſe AS OFTEN examined.

I. *The inexcuſabl defect of all that have written concerning the Lords* Supper. *In neglecting many of his words. The Abuſe of This clauſe wors than the Neglect of the reſt. Three obſervations propoſed.*

II. *Firſt, what ſens and force is put upon This clauſe. An excellent perſon's endeavors to put a good face upon it, examined. The diſtinction between a Suppoſitive and Abſolute command, ſtated.*

III. *The ſecund obſervabl; What influence upon our Lords Inſtitution, and the Apoſtls Argument? It depoſeth*

poſeth our Lord's command to a ſtate of begging, and that in deſolate places; yea, it forbids what it begs: hardly one among thouſands can com ſo qualified, as is made neceſſary. It diſarmeth the Apoſtls own Argument.

IV. The Third obſervabl; What ſatisfaction to an honeſt conſcience? This clauſe doth not ſatisfie, but mock.

V. A Poſitive law, not to be moderated by Reaſon, as Moral laws may be. This part cloſed as it was begun, with a Parabl.

CHAP. V. 378

Mater of Facted recorded in Scripture.

I. A tranſition to Mater of Fact. Not ſo eaſily underſtood as might have been expected. Two things conſiderabl. 1. The backwardneſs of the Apoſtls in Underſtanding our Lord's mind. 2. The means which our Lord uſed to recommend it, unproſperes: The night of Inſtitution, by its Terrors. Our Lord's converſation with the two Diſciples in the way, and at Emaus, ſo ordered, as to diſcover the meaning of his Inſtitution as well as the truth of his Reſurrection; ineffectual upon a contrary reaſon. Their ignorance till the coming of the Holy Ghoſt.

II. The ſecond obſervabl. Their diligence in obeying our Lords will when diſcovered. That by their breaking of Bread muſt be meant the Lord's Supper, appears by 1. The Exercíſes accompanying it. 2. The Phraſe expreſſing it. 3. The Place, κατ' οἶκον, muſt ſignify the meeting-houſe, where the firſt Chriſtians held their Conventicles for fear of the Jews. 4. The time. The Apoſtles and Brethren at Hier, daily. The Remote Churches on the Lord's day. The firſt Day of the Week con-

consecrated to This office, and for That reason stiled the Lord's day, dishonored by derivation from the 4th Commandment, cannot be more profaned than by neglect of This office, to which it oweth its sacredness.

CHAP. last.

Objections answered.

I. *The First Objection,* [That the Tradition may in many things be Novel.] *The most ancient records of the Jews mention it: And all parties agree in the main, though not in all circumstances. Such agreement could not be either* 1. *by Chance, or* 2. *by the Jews conforming their custom to Christ's Institution.*

II. *Another Objection* [That we must have no Sacrament, bicaus no Church Fests.] *The Apostl prevented this Objection by declaring, we hereby shew forth our Lords death till he com: Nor doth he mesure his accusation by their Eating, but Meeting in the Church: His Argument v.* 20. *holdeth more for the Thing, than for the Manner, and must be accommodated to present circumstances.*

III. *A third Objection,* [That the Jews used their Grace-cup in their Houses, not in their Synagogs.] *Answered by four steps.*

IV. *A fourth Objection.* [The universal silence of former Ages.] *Answered by shewing reason for such silence. The best modern Criticks have not thereby been discouraged, but have derived our Lord's Supper from That tradition, though they have gon but half way.*

V. *The last Objection.* [That Constancy is now impracticabl.] *Answered by shewing, that this impracticablness is not the Cause but the Effect of forbearance. All publik offices of Church-worship therefor lengthned, bi-*

sans

cans the Church found neceſſary to comply with that slight which it could not remedy. This objection a mere pretence, and cannot hinder any willing perſon. That Conſtancy is practicabl, proved by exampl of a ſociety of noble Ladies.

THE

THE Introduction

Preventing Objections againſt the whole.

I. *The ſeeming impoſſibility, and real Neceſſity to write more than hath be'n written concerning the Lords Supper. A dubl Objection, ſlighted, yet retorted.*

II. *The firſt Objection in behalf of the Sacrament.*
One kind of Reverence due to a Law, another to a Myſtery
The Adverſary guilty of Irreverence in Leaving the Obligation unſtudied.
The Mater of the Command diſhonored by them.

III. *The other Objection, in behalf of Antiquity, which is appealed to.*

IV. *An Apology for Obſcurity, not calculated for the Peopl but the Paſtors*
Compliance uſed in themethod.

V. *An Apology for treating an incomparable Perſon like an adverſary.*
The Reader exhorted to diligence.

AFTER ſo many Books and Diſputations concerning the Lords Supper, it's nature and myſteries, the Duties we are to pay to it and the Benefits we are to receive from it; After the exhauſting of ſo many Inventions, yea of ſo many Veins; After ſo great profuſion not of Ink only, but bloud,

unhappily ſpilt upon this ſole ſubject; it may well appear not only needleſs to write any more upon ſo ſpent a Subject, but Impoſſib'l to do it without troubling the World with nauſeos Repetition of what hath already too often be'n ſaid by others.

But the too much that hath already be'n writen, is ſo far from rendring it Unfit, that maketh it Neceſſary to write more; ſo to free the holy Subject from thoſe Gay but Injurious dreſſes, wherewith it hath ſo induſtrioſly be'n, not Adorned, but Hidden and Encumbred; and reſtore it to its infinitely more Venerab'l Nakedneſs. For the complaints which our judicious *Sandys* made in behalf of our Lords Sepulchr, may very well fit this his Monument; ſince it hath ſuffered the ſame honor from the officioſneſs of Doctors, as that hath from the Magnificence of Princes.

There, the devout Pilgrim findeth his eys diſappointed of the ſight, which with ſo great Labor and Danger, he came from the remote parts of the World to enjoy: the Grave it ſelf Buried, the Herbs and Flowers of the Garden Withered into Coſtly, but Dead Marbl, the glorios Valt of Heaven, contracted into a Splendid and Magnificent but (comparatively) Duller and Meaner one of a Templ. And Here, the conſcientios enquirer, more wiſely laboring to ſatiſfy, not his Curioſity but his Conſcience, in a full view of our Lord's Inſtitution; findeth it buried under ſo many and Great Myſteries, that the *Sacrament of the altar* (as it is now ſtiled) looks no more like the *Lords Supper*; than doth the Templ of the Sepulchr, like *Joſephs* Garden.

——— *Quanto conſpectius eſſet*
Numen aquæ, viridi ſi margine, clauderet undas
Herba, nec ingenuum violarent marmora ſophum!

How

How much had our Learned and Ingenious Writers advanced both the Honor of the Sacrament, and the Intereſt of Souls, if inſtead of thoſe Many, Great and Fine Buildings, wherewith they have endeavored to beautify, and really encumbred it; they had left us the naked Area, a Plain Honeſt account of our Lords real meaning; eſpecially in ſuch points as are therefor neceſſary to be known, becauſe otherwiſe we cannot conform our obedience to it! ſuch are theſe and the like.

Whether our Lord intended more than he expreſſed? and how much?

Whether he intended to impoſe it upon us as a Command? and with what Limitations?

Whether All Perſons be Obliged to perform it? and how often?

Whether we may Omit it in any caſe? and in what caſes?

Whether, and in what Caſes we be not only Permitted, but Obliged to forbear?

Whether it be beſt to perform it Seldom, or Often, or Conſtantly? &c.

Theſe, and ſuch as theſe, are Queſtions ſo Obvios, yea ſo Unavoidabl, they ly ſo directly in our way, ſo croſs it, and even block it up; that it may be wondred how Any one much more how Every one, that pretendeth either to Guide others, or follow his own light, (I cannot ſay Neglect, but) Avoid them.

For they ſerve not to Tickl the Fancy, or Scratch the Curioſity, but to Inform the Conſcience; they do not amuſe with uſeleſs Speculations, but help to neceſſary Duty, and That, not in Collateral or Inferior, but the Principal Articles: ſo that it ſeemeth no leſs than incredibl, that any ſhould ſincerely deſire to Conform his Obedience to his Obligations,

yet neglect to understand the necessary points of Time wherein he must perform it.

For unless we can believe that our Lord most carefully stablished an Institution, only to be stared upon, talked of, or fought for; If we believe a word of the Imperative Mode, must be answered with an Imperative Sense; if the word DO must require more than Think, Dispute, or Prepare; if no Master can think himself well served, when his Servants, in stead of performing his Commands; shall either sit down and discours, or fall to fighting, about the wisdom of his design, and so leave his Work unperformed;

Then, *After so many Books and Disputes concerning the Lords Supper, it is not only Possibl but Necessary to write yet more and more to the purpose, concerning a Subject, so far from spent, that it is unt ouched in those Points which alone are worth our Labor.*

For while some imploy their Zele in disputing or wors, concerning the manner of our Lords Presence, and the Adoration due to it; and others, who deny Adoration, strain Reverence to such a pitch, as turns it to Fear, while they forbid us to approach the Lords Table, upon any other Terms, that we may safely bring to his Judgmeut Seat: while our kinder Writers help us, so as to fright us, with Schemes of self examination, that we may (if possib'l) com worthy; but in the midst of all this heat for Preparation, press the Duty it self so Coldly, that it is questioned whether it be a duty or no? and past question that it is not one at all times; when so much is spoken to Fright us from the Altar, and so littl to Invite us, and nothing to Oblige us, to aproach it; what other fruit can we reasonably expect from such Labors, but what we see?

Many

Many pay their Reverence by bowing their Knees to the Holy Table, and turning their backs to the Holier Sacrament: their Aw puteth them to as great Diſtance, as Neglect can, and this helpeth others with a Cloke for their real Neglect: ſo the Fearful teach the ſlothful, to plead, *There is a Lyon in the way*, and forbear to tread it.

Many com but once in a year, as if our Lord pointed at none but the paſcal Bread and Cup; others, not untill they are dying, as if they were not *to ſhew forth the Lords Death*, but their own; others not at all, as if it were the duty of the prieſts only, ſince at the Inſtitution none but the Apoſtls were preſent: and upon one pretence or other, the much greater part of the Peopl never think of it, no not to their very Death.

In the mean time, the moſt zelos ſervants of our Lord lament, that his Laſt, and therefore not Leaſt command hath loſt it's due obedience; The greateſt lovers of Piety, that it is rob'd of one of its greateſt ſupports in this time of it's greateſt need: The moſt affectionate ſons of the Church, that ſhe hath almoſt loſt an indiſpenſibl mark of a True Church; The tendereſt friends of Peace, that ſhe hath worſ than loſt her beſt Cement, perverted to an Inſtrument of diviſion; And the Prudent and Pious cry aloud, that it is a ſhame to our Government, and a wound to our Religion, that our Publik Practice ſhould give ſo loud a ly, to what we read in the Apoſtl's declaration, *that we are therefore one body and one bread bicauſe we eat of that one bread*; when the much greater number refuſe to eat that One bread, which inſtead of uniting us All in one Communion, crumbleth us into a multitude of diviſions.

Since

Since therefor the work is no leſs Neceſſary than Neglected, he that ſhall labor to clear our obligation to this duty, may be ſecure from being blamed, as impertinently troubling the world with repetition of Old Diſcourſes: But then he ſhall be ſure to be laden with the contrary cenſure, as doing it with NEW ones; and which is wors, as vilifying the adorab'l Sacrament.

For whoever will meſure the ground whereon our Lord built his Inſtitution, will ſhew it unable to bear thoſe many and great Myſteries, which the miſtakeing zele of our Fathers hath added to it; and conſequently muſt run a ſevere Gandelope, laſhed on one ſide in behalf of the Sacrament, and on the other in behalf of Antiquity.

But, once throghly convinced of the Fitneſs, yea of the Neceſſity of the work, theſe fears move me no otherwiſe than to ſet me forward. From the Dignity of the Sacrament I inferr that it Deſerveth; and from the Antiquity of the Error, that it Needeth my ſervice: Did not Both theſe concurr, I ſhould not have raiſed Work for the Learned, or Game for the Cenſorios, by oppoſing an error ſo Popular, in a ſubect ſo ſacred.

Yet ſince ſuch Great and almoſt univerſal Prejudices thwart my way, leſt that which ſets me forward to the Work, ſhould caſt me backward in the Succeſs; I ſhall ſo defend my ſelf againſt both parts of the dubl Objection, as to retort them upon the Objector.

II. ONE part concerneth the DIGNITY of the SACRAMENT; who's greatneſs I heartily acknowledge worthy our higheſt Reverence in all our ap-

approches to it, in thoght, word, and action.

I confess we may *be guilty of the body and blood of the Lord* in either Sense; That of the Institution, or that of his preceding Declaration *Joh.* 6. where he interpreteth Eating and Drinking, by Believing: And therefor we oght to examin our selvs before we Receve, much more before we Publish, any Opinion concerning it, as carefully as before we receve the Elements.

And this is so far from a reason Against examining what others would have me believ, that it is a strong one For it: For as both ways we may be guilty of Rashness, if without *discerning*, we receve either the *Lord's body*, or mens *Doctrines* concerning it; so may we be of Neglect, if we *examin* not what we oght both to *Do*, and to *Believ*. I know a Gentlewoman that hardly escaped falling into the water, bicause a poor Neighbor, that stood neer and might easily have help't her, forbore that good office; for this reason (as she excused her self) bicause she durst not be so bold to lay hands on a Gentlewoman. Whoever accuseth me of boldness toward the holy Sacrament, let him consider, whether he would be so revereneed in a time of such need.

BUT for his clearer satisfaction, I appeal to the distinction which *Moses* long since laid down *Deut.* 29. 29. *Secret things belong to the Lord our God, but things which are reveled belong to us and our children, that we may do all the words of this Law.*

Secret things to the Lord our God. Whatever he hath reserved for his own Knowlege or Execution, his Counsails or his Decrees, they are lockt up in the Ark, it is sacrilege to pry into them. Here, our Reverence must be paid by Distance; Profound Si-

lenc

ence, or loud Exclamation; *Oh the depth both of the Wisdom and Knowledge of God! How unsearchable! &c.*

But things which are Reveled belong to Us, especially which are so Reveled as to be Commanded. Here our Reverence is to be paid by strictly Examining, carefully Studying, intimately Acquainting our selvs, that we may understand their whole mind, what they would have us to do, in This, or That, or Any case.

The only enquiry now is, on which of these two sides the holy Sacrament is to be listed? or if it be of a mixed nature, then what part of it belongeth to God, and what to Us?

This once agreed, we shall find litl difficulty to discern, whether we are to reform or imitate the cross practices of our Fathers.

Concerning our Lords Presence in the Sacrament, what hot disputes, not in Schools only but Fields! What Multiplication, and then Veneration of Mysteries! what contentions concerning them! What labor to reconcile contradictions! What irreconcileab'lness toward those, who cannot swallow what the obtruders confess themselves unable to comprehend!

But concerning our own Presence there, what deep Silence! What awful Distance! What one word, but such as may affright the generality from approching!

Can any one doubt, but that the Lord's Presence belongs to Him, and our Own to Us? Or shall we so reverence the Errors, the plain Errors of our Fathers, bicause learned, as to follow their exampl in so gross an one?

If you say, they have spoken much concerning our own Presence: How it must be qualified, with what worthiness &c. It is true, but so litl of all this help-

eth

eth to anſwer our obligation, that it doth wors than fall ſhort of the rule: which ſaith that *things reveled belong to us*, not only that we may Think, or Prepare, but that we may DO all the words of this law; and no leſs of our Lord's command, which requireth not only that we ſhould put on our beſt clothes, waſh our hands, and ſay grace, but that we ſhould *Eat this bread and drink this cup*.

Since therefor the Reverence that is due to a Law is not only Different, but quite Oppoſit to that which is due to a Myſtery; and the Lords Supper, if it have any thing of the later, hath certainly much more of the former; we may well retort the Objection which ſo apparently miſtaketh the One for the Other, and impeacheth it's Patrons as dubly guilty, both of rude inquiſitiveneſs into Gods ſecrets, and ſupine Negligence toward his command, left in the meaneſt ſtate of Neglect, unſtudied and unpractiſed.

YES *Unſtudied*? Amids the multitudes of diſputes which have ſo long and ſo much peſtered the Chriſtian world, ſtill our Lord's Inſtitution lyeth unſtudied: Unſtudied as a Law, bicauſe Overſtudied as a Myſtery: Unſtudied in what belongs to Us, bicauſe Overſtudied in what belongs to God.

What? can He be ſaid to have ſtudied the Law, that underſtands not it's firſt Rudiments? That knoweth not whether it be a law or no? Whether it be law Abſolute or Condicional? How farr, or how often it obligeth to Action? When and in What caſes the obligation ceaſeth?

If this be to reverence a Law, what is to ſlight it? If this be Honor, what is Contemt? A contemt ſo much the greater, by how much leſs labor is required for the Study. Did it exact the reading of many large

volums, the loſs of much ſleep, the waſt of much time &c. the Neglect might be imputed, not ſo much to want of Reverence, as of Corage.

But *All the words of this Law* were delivered by our Lord in One breath, and explicated by his Apoſtls in a few lines; and how can you pretend Reverence to the One or the Other, if you let the leaſt titl fall to the ground?

YEA, if we conſider it throghly we ſhall find, that this pervers way of Reverence diſhonoreth the very Mater of the Command, the Sacrament it ſelf abſtractly conſidered.

For the goodneſs of a Feſt is Relative, conſiſts not in it's intrinſik worth; but it's Serviceablneſs to the Needs, and Suitablneſs to the Appetites of the Gueſts.

When *Pythius* was ſo taken up with working his Gold Mines, that he left his Fields Unregarded, and (conſequently) his Kitchen Unprovided: His wife, to convince him of his error, furniſhed his table with variety of diſhes, of Meat in appearance, but Gold in reality: He commended the ingenuity of her fancy and the Goldſmith's art. but his ey was ſoon ſatisfied, and his ſtomach craved other viands: his wife anſwered that while his Mines rob'd his fields of his peopl, they thereby rob'd his table of meat: For as his Kitchin could not furniſh his Dining Room unleſs it ſelf were furniſhed from the Field, neither could the Field furniſh the Kitchin, if it wanted ſuch Servants as might attend both his Plows and his Flocks.

Som writers have been of *Pythius*'s humor, labor in the Sacrament as a Mine, deep, dark, and Myſtericus: Others like the Goldſmith, have refined ſuch Doctrines

Doctrines, and wroght them to a fair appearance of a Supper, but such as is fitter to break the guests teeth, than feed their souls. If therefore I come with the Ladies part, and shew how needful it is to reduce those golden Mysteries to wholesom nourishment; 'though at first sight I may seem to diminish its Dignity with its Mysteriousness, yet when upon better consideration it shall appear, that I make it abundant recompence, by restoring it to its rights, which are more suitab'l to its own Nature, more serviceab'l to its Authors honor, and its Receivers benefit, and every way much better; I may hope even from its most zelos advocates, to be acquitted from any imputation of being a trespasser against it.

For the Fabl, which telleth us, that *Midas* being promised a grant of what ever he should ask, prayed that whatever he should touch might becom gold; but finding that his viands undergoing the same preferment, lost more in their Use, than they got in their Price, and himself was not thereby Inriched, but Starved; said his prayer backward, that he might be delivered from so mischievos an option; may perswade me to believ, that the most pious of those very persons, who heretofore so much labored to advance this holy Sacrament from a Fest to a Mystery; would, if now living, be as much of *Midas*'s mind in his Last wish, as they were in his First.

III. TO the Other part of the Objection in behalf of ANTIQUITY, I make the same plea. I acknowledge that, however in human arts and sciences, Innovation many times deserveth Applause

for the Ingenuity, and ſometimes Reward for the Uſefulneſs of the Invention; yet in Divine truths it is at Beſt, Dangerous.

For Human Arts, like Human Bodies, grow by ſeveral ſtages from Infancy to Maturity; but every Divine Revelation is perfect at its firſt production; its Nakedneſs is its Beauty, and the beſt honor we can do it, is to keep it pure in its native ſimplicity: For the beſt garnitures, wherewith we may pretend to embelliſh it, is not ſo good as a bright cloud, which doth not Illuſtrate, but Ecclips the more glorios brightneſs of the Sun.

Stand upon the Old paths, is a divine precept, nor can we have a better arbitrator of ſuch controverſies as are capable That way to be determined, than Antiquity.

I ſay ſuch as are Capable, for upon ſeveral reaſons, Som are Not ſo. In Moſt (perhaps in All) queſtions of mere Opinion, it is much harder to find what Was the Opinion of the Primitive Fathers, than what Ought to have be'n ſo..

But our preſent queſtion is of another kind, not of mere Opinion, but of Fact: not the Private ſentiments of ſom One Father, but the Publik Practice of the Church; not of One National, but of the Univerſal Church; not in a mater of Small moment, but in their moſt Solen Worſhip; not once or Seldom celebrated, but more than Weekly repeted; not for a Few Years, but Manv Ages.

In ſuch a queſtion, none of thoſe evaſions occurr, whereat cunning Diſputants uſe to meſh; ſounds of words of ſome Father, perhaps occaſionally and heedleſly Dropt, perhaps Rhetorically Flowing from an Unwary pen, ingaged in another ſubject, certainly

ly not intended to decide a queſtion unthoght of by the Author, and perhaps by him more clearly determined the contrary way, upon ſome other occaſion, in ſome other Treatiſe, either Loſt throgh the Careleſneſs, or Deſtroyed by the Partiality, or Corrupted by the Unskilfulneſs or (perhaps) Unfaithfulneſs, of ſuch as have tranſmitted to us, what and how they found moſt agreeable to their own ſentiments.

Here can be no diſpute, whether Theſe be the author's Words, or This his Meaning? Whether it were his Proper, Sing'l Opinion? Whether no Other Father of Equal or Greater Authority and Antiquity did not contradict or confute it? Whether the ſame did not ſom other time contradict it himſelf?

None of Theſe or any Other ſuſpicions can ly in This great queſtion: No *Proteus* can eſcape the force of ſuch evidence, of Ocular and Numeros witneſſes, clearing Notoriety of Fact.

AGAIN, as there may be great difference in the Nature of the queſtion, ſo may there be in the Antiquity appeled to: Many Innovations ſeem Old enogh to preſcribe, yet ſtill are Innovations; for that which is Antiquity to the Preſent age, is but Novelty in compariſon of the Primitive.

If our Forefathers departed from Theirs more than a thouſand years ſince, they were then no better than Apoſtates; nor muſt we follow them in ſuch Apoſtacy, becauſe it is an Ancient one, but appele from Them to Thoſe who were Their Forefathers, as They are Ours.

If therefore the Neglect or worſe of Midle ages, have buried truth ſo deep under duſt or ruſt, that when

when it is ſcoured it ſhall differ ſo much from its late looks, as to appear New; he that performeth ſo good a ſervice is not to be Condemned as an Innovator, but Juſtified (at leaſt) as a Reſtorer of Truth, and a faithful Servant to Antiquity.

The mater thus ſtated, My dear Objector I demand: Shall we ſtand to the unanimos Publik Practice of the Univerſal Church for three or four hundred years? Will you own ſuch Antiquity for a competent Judge? or will you Not?

If you will Not, I'm content. The truth I ſerv is ſo rich in evidences of Divine authority, that it can well ſpare Human. Only, let us have fair play, ſtick to your choice: Reneg not Antiquity when you are preſſed with it, yet plead it in barr to Divine authority, when That ſhall be urged.

But if you Will ſtick to Antiqity, I'm better content: Not that I diſtruſt the cogency of evidences of Scripture; but that I ſuſpect Mine own Art in preſſing, or Yours in Apprehending them; eſpecially ſince I have received frequent Admonitions, and Thoſe, not only from the Unlearned, that what I have writen hath been unſerviceabl by reaſon of its Intricacy; which indeed I take to be a falt harder to be juſtified, than thoſe imputations of Irreverence and Innovation, from which I hope I have more than cleared my ſelf: but in That alſo I hope, if I cannot be clearly Juſtified, I may be in great meſure Excuſed. For

IV. MY task is New and Great, and my labor calculated, not for the peop'l but the Paſtors. So long did this beſt Office of our Worſhip ſuffer ſequeſtration with its Beſt Officers, that the genetality have

have quite forgotten their Duty, nor can they yet be perſwaded to reſume it: But to This very day in Moſt Places, and with Moſt Perſons, it lieth under the ſingular unhappineſs of *Gideon's* fleece, denied that bleſſing of Reſtoration, which all the reſt enjoy.

This ſo great defect many good men lament, not only for the Sacraments own ſake, but for thoſe good ends which wither for want of its influence; and ſom have don ſomthing toward the Remedy. One abov the reſt hath written an Expreſs Treatiſe, which he titleth, *An Earneſt invitation to the Lord's Supper*, which he uſhereth with words very worthy to be here repeted. *As every Miniſter of Religion ought to be active and reſolved in the work and patience of the Gospel, ſo ſhall he then beſt acquit himſelf in it, when he ſtudieth the proper needs of the age and place wherein he lives, and accordingly directs his endevors to provide for them. Now there is nothing that I know that is wanted more in Our days, than a due ſens of the Neceſſity and Advantage of the Holy Sacrament of the Lord's Supper: the general Neglect, not to ſay Contemt of which, hath (I am perſwaded) been a great and ſad occaſion of the debaucheries and diviſions that are among us: and I verily think, that there could not be a more effectual means to reduce us to ſobriety and union, than a frequent and reverent uſe of that Divine inſtitution. —From this perſwaſion I have often and earneſtly preſſed this great duty upon your conſciences, and affectionately recommended it to your practice: —and after all this I know not what I can do more to ſerv you in this great intereſt of yours, except I put ſomething into your hands, that may be ever with you, and that you may conſider upon all occaſions. —For*

theſe

theſe purpoſes I ſhall, as my manner is, repreſent what I have to ſay, in the moſt diſtinct and eaſy way I can contrive, avoiding all things that are hard either in notion or expreſſion, and ſtrive as neer as is poſſibl to ſpeak all along to the moſt ordinary underſtanding.

Thus far our worthy Author, who doubtleſs doth Well, but not Enogh: or Enogh for Thoſe to whom he addreſſeth his work, but not for the whole Age and Nation; eſpecially, not for thoſe who beſt deſerv his ſervice, and can beſt ſecund him in his good Deſign.

The Error is Epidemical, carieth the authority of Univerſality, and the countenance of Piety: moſt mens Judgments combine with their Affections, and moſt of the Prieſts with their Peop'l. The Paſtors lead their Flocks aſtray, and to reduce them is required more than an Invitation.

For an Invitation, ſuppoſing the Judgment already convinced, requireth no more but good Rhetorik to ſtirr up the Affections: but Here, the Judgment it ſelf is oppoſit, biaſed with Partiality, prejudiced by Authority, fixed by Antiqity, awed by Superſtition; and the Invited are ſo full of excuſes, that more forceibl courſes are neceſſary; we muſt not only Invite, but *Compell them to come in* to the Feſt which they ſo ſhun.

This whoever ſhall attemt, muſt not ty himſelf to *ſpeak all along to the moſt ordinary underſtandings*: Such an Error can never be rooted out, till They concurr to the work, who can beſt underſtand whatever can be ſaid, that is neceſſary to prov it one. And he that will hope for ſucceſs with ſuch Readers, muſt not ſo much conſider what is Eaſy to be Underſtood, as what is Neceſſary to be Urged: He muſt

muſt rather leav Many Ordinary underſtandings ignorant, than One Learned one Unconvinced: bicauſe One ſuch muſt be accounted for as many, as his Exampl or Diſcurſes may influence.

Every Paſtor may paſs for a Flock: And in That pariſh, the Preſent generation may lead the Succeeding: For it is but reaſonab'l to hope, that a faithful Miniſter, once throghly convinced, will labor (as our worthy Author did) to convince his charge; and They, once broght to a conſcientios practice of their duty, will continue it both in their Own Poſterity, and their Miniſters Succeſſors.

Be this hope never ſo ſmall, it is better than None, and there is not the leaſt appearance of any other, that ever the Generality, yea or any conſiderab'l numbers, ſhould be broght in, but by Their conduct, who are their Guides.

For This reaſon muſt I not be tied to our worthy Inviters teather: muſt not balk any thing however hard, if I judge it Serviceab'l, much leſs if I find it Neceſſary.

It will be very hard, if not utterly impoſſib'l to give an exact meſure of the Obligation, without exceeding the meſure of an ordinary capacity; which yet may be able to apprehend, that what himſelf Cannot underſtand, may be neceſſary to convince thoſe that Can; and to juſtify Me, if I have not;, for His ſake confined my ſelf to inſufficient diſcurſes; neglecting Thoſe, who therefor better deſerv my ſervice, becauſe they can better promote the truth I contend for.

YET have I now do'n what I could to comply with the Admonition. Had I quitted the Beſt, yea the Only convincing evidence that in Scripture

ture is to be found, I muſt have be'n unfaithful to the truth in who's ſervice I am engaged. There is but One only comment upon our Lord's Inſtitution; and That, however equally Intelligib'l and Unanſwerab'l at the time of writing, appeareth at this diſtance the moſt intricate and unaccountab'l, the fulleſt of knots and obſcurities, of incoherencies and bizarreries (perhaps) of any diſcurs of the ſame brevity in the whole world; yet muſt it be ſo accounted for, that every one of its odneſſes may appear, not only tolerab'l ſens, but ſerviceab'l to the deſign of the Author.

But thogh it be neceſſary that this ſhould be do'n; it is not ſo, that it ſhould be do'n in the Firſt place: and ſince I am now convinced by experience, that the method which in the former Edition I mentioned, but deſerted, oght therefore to have been preferred, bicauſe not ſo diſcouraging to Ordinary capacities, yet not leſs ſerviceab'l to the Learned; I am now more careful to comply with the admonitions of my friends, than with the laws of writing; and, as I ſprinkl additions where I conceve them conductive, ether to explication or confirmation of what had before be'n ſpoken; ſo do I change the order, not only of its great limbs, but ſometimes of leſs parts; in ſuch manner, that This is but a kind of Anagram to the former Edition.

In particular, I have reduced the whole to two parts: In the Former I have examined Human conſiderations; in the Later, Divine revelation; and both the One and the Other with ſuch clearneſs, as may in ſome meſure ſuit vulgar underſtandings: I have begun with the example of the beſt ages,

and

and then juſtified them with rational accounts, drawn from the Nature of the Sacrament, *&c.*

For to trace a ſtory is much eaſier than to trace ſo intricate an Argument. Many Cannot, and many others Will not ſuffer the fatigue of hunting ſuch a Diatribe, in all its windings and turnings, throgh thoſe thick buſhments, which have grown up, either by the Neglect or Subt'lty of ſo many ages; who yet can with eaſe vieu the progreſs of the Church's Practice, throgh the ſeveral ſteps, whereby later ages have departed from the firſt: whereby if they obtein not full ſatisfaction, yet may their appetites be excited, to enquire upon what authority the primitive ages built their conſtancy; whereof ſince there is no other remain, but the Apoſtl's diſſertation againſt the *Corinthians*; this muſt needs quicken thoſe who are able, to examin the force of every one of thoſe clauſes, whereon his Argument turns.

Which clauſes alſo, I have handled in the moſt intelligib'l manner; not ſo properly by way of Diſpute, as of Catechiſm; giving full and clear anſwers to ſuch queſtions as are obvios, and with ſuch evidence as I hope will be underſtood by an ordinary capacity, and approved by the beſt.

V. I HOPE I have now cleared my ſelf from thoſe charges, which I muſt expect from ſuch as are unſatisfied with the Mater or Manner of my work. There is One more, wherewith none perhaps is more diſſatisfied than my ſelf.

I am aſhamed to have exalted my ſelf againſt a Perſon, at who's name I ought to riſe and uncover; one of the richeſt ornaments and ſtrongeſt pillars of

of our Church, Eminent in Piety as in Learning, that hath obliged the Church of Chriſt more (perhaps) than any other ſince the Apoſtles.

This I am aſhamed of, nor is it without great reluctancy that I have do'n it: but how could I eſcape it?

He that will fairly and effectually confute an error, muſt take it juſt as its patrons ſet it forth, and then bring not only his own Objections, but his Anſwers to what ever hath be'n ſaid for its protection. Now, the Error that I contend with hath This ſingular unhappineſs, that however many entertain it, no other hath put himſelf to the charge to ſettle any State upon it, Cloath it with any Rules, or Nuriſh it with any Proofs:

So that I was reduced to this only choice, whether I would leav this half of my work undo'n, and my Reader under a tentation to ſuſpect, that what I Did not, I Could not anſwer; or els take the Objections where alone I could find them.

It was therefor mere Neceſſity, which commanded to *fight neither with ſmall nor great, but only with the King of Iſrael*; for which, thogh I am Aſhamed, I am not Sory, ſince the victory will be the better ſecured:

For ſince every one oweth ſo learned a perſon his belief, that he hath ſaid the utmoſt whereof his opinion was capabl; the Conſequence muſt needs be this, that the beſt apology for the Opinion or the Patron, can be no other than *Cicero* made for *Cato*; *He Meaneth very well, but ſpeaketh as if he lived in the Pureſt ages, and not in the Dregs of* Romulus.

I have now do'n with Apologies, and pray the Reader

Reader that he will grant me, not his Favor but his Rigor; or rather, that he would grant ſo venerab'l a Subject, the Reverence properly due to it, which we have proved to be, Study, and that in order to Practice. To *do the work of the Lord negligently*, is a contemt of the Lord, whos work it is; and ſo much the greater, by how much more his Honor, yea, his Perſon is concerned in it.

I am ſo far from ſuch guilt, that I doubt ſom will hardly accept the excuſe I offer, for my troubleſom diligence in travailing him ſo much throgh ſuch uncouth uneven ways.

Whoſoever profeſſeth Reverence for the Sacrament, or Conſcience towards its Author, let him exerciſe them by doing His part. Let him not haſtily either Believ or Reject any poſition: but leiſurly and carefully, Vieu and revieu, Examin and croſs-examin, ſift and ſearch, every clauſe in the whole diſſertation; and know himſelf obliged, both to Practice himſelf, and Preſs upon others, what he ſhall find himſelf unable to confute.

I might further tell him, that if he think ſom of my poſitions not only eaſy to be Anſwered, but fit to be Slighted, yet if any One material evidence remain unanſwerab'l, That One muſt not ſuffer for the defects of Others, but be paid ſuch ſubmiſſion as is due to its Cogent, however Sing'l, Power.

But as I have not ſpoken one word, which I am not in my conſcience convinced to be tru; ſo I hope an honeſt Reader's diligence will perſuade him, not only to acquit me from the guilt of prevaricating, but to accept of me as a faithful Monitor in a duty of the firſt magnitude, wherein if I am ſerviceab'l I have my reward.

PART I.

CHAP. I.

The Practices of the Primitive and Succeeding Ages diſcovered.

I. *The Reaſon which makes us ſhun the Lord's table, and the Remedy. Human conſiderations precede Divine authority, as the Baptiſt did our Lord. Four ſuch Topiks laid down, as the Summe of the firſt part.* II. *The firſt Topik, the practice of the Church immediatly ſucceeding the Apoſtles: diſcovered by three ſorts of teſtimony.* 1. *A Father.* Juſtin M. *teſtifieth, that the Lord's Supper was conſtantly celebrated, and generally received every Sunday at leaſt.* 2. *A Canon. The* 10th *of the Apoſtolical, condemneth ſuch as go away without it.* III. 3. *An Hiſtorian.* Socrates *teſtifieth, that in his days all the Churches in the world celebrated it not on Sunday only, but Saturday alſo, except the* Roman *and* Alexandrian. *An Acknowledgment, that though it were thus conſtantly celebrated, yet did not the peop'l as generally receive it as formerly. The defect lay not in the Church's conſtitutions, but the Doctor's; who bent their whole care to preſerv Reverence, which was almoſt ruined.* St. Chryſoſtom. IV. *St.* Auguſtin *more excuſabl., but not fully juſtifiab'l, His diſcurs concerning daily*

Commu-

Communion; wherein we may diſtinguiſh, 1. As a Father; he is an Authentik witneſs of the practice of the Church in his time. 2. As a Doctor. 1. His Stile, diffident. 2. His Determination, hath 1. A good deſign, 2. An unhappy ſucceſs, 3. An improper inſtance. V. *In After-ages peop'l temted to keep diſtance, for the Prieſts intereſt. Latin prayers. Half Communion. Prieſts overdo primitive conſtancy upon unreaſonab'l terms.* VI. *Under the rubbidge of Popery, primitive uſage diſcovered in three propoſitions. Partiality maketh us ſee Popery in the denial of our Right, not in that of our Duty.*

I. ORIGINAL Sin broght with it original Fear of God's preſence, and the one hath as univerſally overrun mankind as the Other. Even the beſt ſervants of God and his greateſt Prophets, have be'n frighted at his moſt gracious viſits: And thogh the God-head dubl-veiled it ſelf in Fleſh and Poverty, that the form of a Servant added to that of a Man might prevent it; yet when the glory of the Divinity broke throgh and ſhined in a mirac'l, even thoſe who rejoiced in the Benefit, dreaded the Benefactor. The Centurion, in the ſame breath, prayed for his Help, and deprecated his Preſence: When *Peter* had gained a miraculos draght of fiſhes, he prayed the *Lord to depart from him*; and thogh the *Gadarens* ſuffer more in their reputation than they did in their Swine; yet as they uſed the ſame language with *Peter*, ſo did they it upon the Same fear, thogh in contrary circumſtances. Upon the ſame Reaſon, but not with the ſame Innocence, do we ſhun Chriſt's preſence in the Sacrament: For if *Peter* had forſaken Chriſt when

when he ſaid, *Follow thou me*, or if the Centurion had receved the ſame Command as *Zacheus* did, to entertain him; their refuſals muſt have given *Peter* his portion with *Judas*, and the Centurion His, with the inhoſpitab'l *Samaritans*.

This is our caſe: [*Do this in remembrance of me*] is no leſs a command to all generations of Chriſtians, than [*Follow thou me*] was to *Peter*, or [*Com down, and receve me at thy houſe*] was to *Zacheus*.

It is the ſingular unhappineſs of this One Command, to be diſobeyed out of too much apprehenſion of (what ſhould be our greateſt encoragement to obedience) *our Lord's Preſence:* Which we ſhun, not out of Neglect; but Fear; and while we yield to that ſeemingly-innocent paſſion, think our ſelvs excuſab'l, by paying ſuch Sacrifice in lieu of Obedience.

And indeed, had our Lord allowed us to Commute, we might have be'n accepted, not only as Juſt, but Liberal; we Honor, yea we Dread; we Meditate, yea we Admire, yea we Adore; we heap Myſtery upon Myſtery, we exact great Worthineſs, we invent great Appellatives; untill we have made it too good, not to be Neglected only, but to be Performed.

That this is not anſwerab'l to our Lord's Inſtitution, poſſibly we ſhould leſs have doubted, had we no other light whereby to diſcover its meaning, beſide its own; but That Comment whereby the Apoſt'l illuſtrated it, however clear it were at the time of its writing; hath now loſt its own light, and obſcureth our Lord's words with ſuch an eclips, that it is queſtioned, whether they amount to a Command, and out of queſtion, that they amount

not to That power, which to aſſert, thoſe very words were purpoſely inculcated, which now ſeem to derogate from it.

Never therefore can our Lord's Command be reſtored to its due Power, but by reſtoring That Explication to its primitive Light; nor can That be done by a ſuperficial examination: No, every word muſt be viewed and reviewed, untill we fully diſcover its conſent with every other word, in a joint ſerviceab'lneſs to a cogent argument, unanſwerably making out his charge upon the *Corinthians*.

All this is abſolutely Neceſſary, for who ever will be ſecure, upon authentik evidence, of his obligation, but withall ſo Difficult, requireth ſo much Care if not Learning, as well in Reader as Writer, that many are Unable, and moſt are Unwilling, to undergo ſo tedious a task; and I find my fear verified, which I intimated in the former Edition of this Diatribe; that many by the obſcurity and craggineſs of the entrance are temted to lay aſide the whole, and ſo loſe ſuch parts of it as are better fitted for their capacity.

For which reaſon I now take up the then mentioned method, that by the plainneſs of the firſt part of the way, I may invite my good Reader to accompany me throgh all the reſt: hoping that upon ſo juſtifiab'l an account, I may be allowed ſo far to tranſgreſs the law of writing, as to give Human topiks (the Baptiſts) precedency, that they may *Prepare the way* to Divine revelation.

Nor need we doubt but we ſhall meet ſuch Human arguments, as ſhall deſerv both the Honor and Office of the Baptiſt: for as He was greater than a Prophet,

ſo

ſo will They be more cogent, than ſuch proofs as we find any in moſt other queſtions, which yet are thoght ſufficiently cleared: For

1. *The Univerſal practice of all Primitive Churches, if it be ſufficiently proved, oght to outweigh any later, thogh equally univerſal.*

2. *The Nature of the Sacrament, if clearly ſtated, muſt carry it againſt any precarios Myſteries, if neither ſtated, nor proved.*

3. *No appearances of Reaſon or Scripture, muſt fright us from Obedience to a clear Command, eſpecially when they are proved to be no better than mere* Appearances.

4. *If Reaſon verified by Experience prove any Doctrine prejudicial; not only to our Lords intentions, but to thoſe of its own Patrons; then are we not only to ſubmit to ſuch Experience, but to believ ſuch its Patrons would have do'n the ſame.*

Theſe four Topiks, and in the order propoſed, ſhall exhibit what I have to ſay upon Human conſiderations; and that do'n, I ſhall proceed to diſſect that only Scripture which profeſſeth to declare our Lord's meaning; eſpecially that unhappy claus, which is perverted into a diſpenſation from the Conſtancy which it deſigned to prove indiſpenſib'l.

II. MY Firſt Topik is the *Univerſal Practice of the Primitive Church*: In ſearch whereof, it may be expected that I ſhould begin with That which was moſt properly Primitive, in the days of the Apoſt'ls: But bicauſe That is not ſo plainly diſcoverab'l without its proper key, which at preſent we want; it falleth under the ſame reaſon, and requireth the ſame ſeaſon, with the laſt Topik, of Divine Authority: I ſhall therefore caſt

it into the Laſt place, cloſing the whole as I begin it, with the beſt exampls; which if the reader pleaſ he may bring together, that ſo the next ſucceeding ages may appear to have derived their Conſtancy from the Apoſt'ls themſelvs; which will alſo authoriſe that explication that we ſhall in due place make of the holy Scripture, in account of That practice.

At preſent we muſt content our ſelvs with authority merely humane; which we ſhall find abundantly ſufficient to ſcatter thoſe prejudices, which barr the generality from their duty, as unpractiſed by the whole Chriſtian world: For we ſhall meet a greater and more unanimos cloud of witneſſes in This, than (perhaps) in any other queſtion, not ſo much as one contradicting; that the whole Church made the Lord's Supper the Indiſpenſab'l and Principal office in all their publik worſhip.

That my good reader may not fear to be ſtifled with a multitude of Quotations, more conſiderab'l for their Number than their Weight, I ſhall troubl him with no more than one of a kind: Thinking it ſufficient if one Father, one Canon, and one Hiſtorian concurr in the ſame Teſtimony.

I. FATHERS of the firſt centuries ſuppoſe their own publik and conſtant practice ſo evident, as not to need any teſtimony, ſince none could be imagined ignorant, of what their eyes were conſtant witneſſes: nor perhaps ſhould we ever have had ſo clear an account thereof, if *Juſtine Martyr* in the midl of the Second Century, had not thoght fit to give it the Emperor; that ſo by vieu of their manner of worſhip he might enable him to underſtand the innocency of the perſecuted Chriſtians.

In this account he is ſo clear and ſo particular, that

that his words may ſerv as well to Deſcribe, as to Teſtify the practice of thoſe ages: For having deſcribed the Other Sacrament, & to it's Deſcription added (what the Churches conſtantly did to it's Celebration) That, of the Lord's Supper; proceeding afterward to give a ſeveral account of This, toward the end of his ſecond apology, he thus reporteth it's conſtant Revolution.

And That day which is called Sunday, there is a meeting of All that dwell in Town and Country, and the Reader having do'n his office, the Preſident makes an oration, wherein he exhorteth the peopl to imitate ſuch goodly things. Then we all riſe and pray, and (as I have ſaid) at the end of Prayers, Bread, Wine and Water are broght forth, and the Prefect again powreth out with all his might Prayers and Praiſes, and the peopl anſwereth aloud Amen. *And there is a diſtribution and communion made of thoſe things over which thanks have be'n given, to every one that is preſent, but to the abſent it is ſent by the Deacons. But thoſe that are wealthy and willing, contribute what they ſee good &c.*

Theſe words are ſo clear that they need no Scholia, nor fear any Evaſion. For

1. This was *Every Sunday*'s conſtant exerciſe: Yea, that it was not confined to Sunday, appeareth by what he ſaid before of Baptiſm, which they confined not to Sunday, yet ſeconded it with This Sacrament.

2. Why they mingled Water with their Wine, we ſhall find the reaſon hereafter, when we ſhall ſpeak of the Jewiſh *cup of bleſſing*: concerning which the *Miſna* in *Berachoth* ſaith, *They bleſs not for the Wine until Water be put into it*: and This action they call *the mingling of the Cup*, as they do the other, *the*

breaking

breaking of the Bread: of which more in it's proper place.

3. That which is now moſt conſiderable is, that every Chriſtian was ſuppoſed obliged to communicate (*Every Sunday at Leaſt*) and whoever was abſent, was ſuppoſed to be diſabled by ſickneſs, or ſom other juſtifiab'l barr; which bicauſe it did not deprive him of his right, the Deacons were to cary his part home to him; an intolerab'l task, if there uſed to be any conſiderab'l number abſent, and that frequently, as muſt be ſuppoſed, if thoght juſtifiab'l.

This will more clearly appear by the next ſort of Teſtimony, an Ancient Canon.

II. OF CANONS I account thoſe moſt ancient, which have uſurped the title of *Apoſtolical*, thogh many of them confeſs themſelvs unworthy of it.

But how many or great reaſons ſo ever we may have to decline their Autority; we can have none to except againſt their Teſtimony, concerning notorios mater of fact at the time of their date; who's Antiquity hath very lately and learnedly be'n aſſerted, by the excellent Dr. *Beveredge*.

All the Faithful (ſaith That Canon) which enter the Church, and hear the Scriptures, but do not ſtay out the Prayers, nor receve the H. C. ought to be excommunicate, as diſturbers of the Church.

To This ſo clear evidence I know nothing capab'l to be oppoſed, unleſs (perhaps) the word FAITHFUL be miſtaken as equivalent to the Elect, in oppoſition to the Profane: But 1. The Faithful in that ſens could not be knowen, nor conſequently cenſured: 2. It is notorious that That word in the language of That time, bore the ſame ſens with [*Communicant*] in Ours; When ſaying there are ſo many

many hundreds of Communicants in ſuch a pariſh, we underſtand ſo many perſons capab'l of the H. C. 3. That it can ſignify no otherwiſe here, the words themſelvs ſufficiently evince, ſince This character is allowed to Thoſe very perſons, who at the ſame time are cenſured as worthy of Excommunication.

Nor can the laſt clauſe be taken ſo copulatively, as if He might eſcape uncenſured, who neglected only One, not Both the offices; ſo that he who ſtayed out Prayers, might innocently go away without receveing the Communion. For by *Juſtin Martyr*'s deſcription we find that the Prayers and Communion went immediatly and inſeparably together: he that was preſent at Prayers muſt alſo be preſent at the Communion; but with This difference, that if he were preſent he muſt alſo (in appearance at leaſt) Partake the Prayers, whereas at the Communion he might be preſent without communicating: But This was cenſured as a greater crime than going away: The Councils of *Antioch* and *Bracara* required that ſuch ſhould be driven out of the Church; and St. *Cryſoſtom* chides them bitterly, ſaying *If thou ſtand by and do not communicate, thou art wicked, thou art ſhameleſs, thou art impudent.*

Or if any thoght to avoid them Both, they were not thereby excuſab'l, as appears in the caſe of the Alexandrians: For when many of them went away after the reading of the Goſpel, when Prayer and the Sacrament were to ſucceed; their Patriarch *John* (ſurnamed the Alms-giver,) followed them out of the Church, ſharply Reproving, and earneſtly Importuning them, ſaying he came to adminiſter the Euchariſt to them, never ceaſing 'till he broght them back to the forſaken tab'l.

Even

Even thoſe that were go'n out of the Church, ſo far *Unworthy and Unprepared*, that they were reſolved not to communicate; even Such did he, not only *Invite*, but *Compell* to it: A manifeſt experiment of the great difference between the Sentiments of the Ancient and Modern Doctors, who in this are the more excuſab'l, becauſe the change is not Modern, as we ſhall ſee by examination of the next witneſs, thogh he teſtify the practice of the Church to be the ſame at leaſt. This witneſs is a leſs ancient thogh no modern.

III. HISTORIAN: At once an Hiſtorian and a Witneſs, who neither ſpeaketh by Hear-ſay, nor Tranſcribeth other mens writings, as Hiſtorians often unhappily do, and are deceived; but reporteth what Himſelf certainly knew, of the univerſal practice of the whole Chriſtian world in his own days. Such an Hiſtorian was *Socrates*, who wrote about the mid'l of the 5th Century, and ſetting forth the ſeveral differences of rites in ſeveral Churches, thus ſpeaketh to our preſent purpoſe.

Althogh All churches All the world over, in every week on the Sabbath day, celebrate the Communion, yet the Alexandrians *and* Romans *upon an ancient Tradition refuſe ſo to do: but the* Egyptians, *which dwell neer* Alexandria, *and in* Thebais, *celebrate alſo the Communion on the Sabbath, but receiv it not after the manner of the Chriſtians: For after they have feſted and filled themſelvs with ſundry meats, in the evening, making the offering, they communicate in the Myſteries.*

Here we muſt make a ſtand, and look about us: *Juſtin Martyr* ſaith, they communicated upon *Sunday*, and *Socrates* upon the *Sabbath*. Upon this, in my former Edition, I haſtily ran away with a conceit

ceit, that with *Socrates* the Sabbath might signify as it doth with most of Us: But I must now retract that conceit; for (as my Lord's Grace of *Canterbury* was pleased to admonish me, that this mis-naming the Lord's day is of a much younger date, so) I find, that *Socrates* himself meant quite otherwise. For *lib. 6. cap.* 8. he saith, *When the Fests of every week came, viz. the Sabbath and the Lord's day, in which meetings are wont to be celebrated in the Churches, &c.* Whereby thogh that particular mistake be corrected, yet is my main work so far from a loser, that it seemeth to have gotten two for one.

BUT I must not dissemb'l, that long before *Socrates*'s days, the Holy Sacrament had lost much more than This could recompence.

For thogh it were celebrated two days in All Churches, and Every day in Great cities; yet for more than 100 years, the peop'l seemed to have Forgotten, certainly they had Neglected the obligation, which by the Ancient Canon and Father above-mentioned, we found laid upon Every one, to receve it as constantly as it was celebrated.

This was a great defection, nor will I clear the Later Fathers, as altogether innocent from promoting it.

The plain truth is, All Churches in All ages, found All endeavors litl enogh to rescu this cup of the Lord from the service of *Bacchus*; and thinking great Inconveniences more tolerab'l than such a Mischief, made very great changes in som of the most significant circumstances of celebration.

For thogh we have learned, that the *Egyptians* would not recede from their primitive *After-supper*; yet All other Churches had long before changed

the Seaſon from Evening to Morning, and the Manner from Supping to Faſting: well conſidering, that however ill a Feſtival faſt, or Morning ſupper might ſound; yet Thoſe or any other Soleciſms in Language, were leſs grievos, than ſuch Debauchery of Manners, as otherwiſe appeared no leſs Unavoidab'l than Untolerab'l.

YET amids all this boldneſs toward the moſt material *Circumſtances*, no Church durſt preſume to attemt any thing upon the *Subſtance:* In whatever Seaſon, and whatever Manner, ſtill it was maintained in its due Conſtancy, as an Indiſpenſab'l and Principal office of God's publik worſhip.

But what the Churches were ſo careful to Celebrate, the Peop'l were not now ſo careful to Partake, nor (to ſpeak truth) were the Doctors ſo, to preſs them to it. They were ſo intent upon Preſerving or Advancing Reverence, that they put all their ſtrength to bow the crooked ſtick the contrary way: ſpake ſuch Glorios things as dazzeled mens underſtandings; and ſuch Hard things, that what St. *Paul* ſtiled the *Cup of bleſſing*, St. *Chryſ.* called the *Dreadful cup.*

They did indeed (as an excellent perſon well expreſſeth it) *exhort to a frequent Communion; but juſt as Phyſicians exhort men to eat the beſt and heartieſt meats, not the ſickly, and the faint, but the ſtrong, and the healthy.* And it had be'n well, if he had further obſerved, that they frighted them ſo with danger of poiſoning, as quite to deſtroy their Appetites to eat this Bread, and drink this Cup, without adminiſtring any proportionab'l means to raiſe them, by ſhewing the neceſſity of it.

St. *Chryſoſtom*, for inſtance, after a diſcurs ſufficiently

ciently affrighting, addeth, *I might ſay more and more terrib'l things: but that I may not burthen your minds too much, this ſhall ſuffice at preſent: For they that will not repent upon what I have ſaid, will not though I ſhould ſpeak more largely: Therefor, that I may not aggravate your judgment, I exhort you, not that you ſhould avoid coming, but rather that you ſhould make your ſelves worthy of Chriſt's preſence.*

A ſhort Caution for a great Temtation! But it is dangeros adminiſtring ſuch Phyſik, as we know not how farr it may operate. When he miniſtred occaſion to his hearers, to Fear, and conſequently to Shun the danger they might incurr by coming; he could not well hope, that the generality ſhould meſure the Diſtance they would ſtand at, by this ſhort Exhortation, but by their own Paſſions:

He doth (indeed) warn them of a danger on either hand.: But That of Unworthineſs he amplifieth by large diſcurſes; That of Forbearance he rather Intimateth, than Urgeth. On the other ſide, the generality is more affected with Fear of Danger, than Hope of Benefit, and more partial to their Eaſe, than to their Duty. When therefor the ſcales of themſelves are ſo Uneven, and greater weight is added to the already heavier ſide; what can reaſonably be expected, but that more ſhould Avoid the Feſt, for fear of Poiſoning, than Frequent it for hope of Nouriſhment? And it is farther conſiderab'l, that his exhortations to coming are grounded, not upon obligations of duty, wherein every defect is a ſin of omiſſion; but upon hopes of benefit; which, as himſelf recommendeth only by rhetorical flouriſhes, not to be reliſhed by a ſenſual mind, ſo do they leav the Reader in ſom

appearance (at leaſt) of liberty to refuſe, if he apprehend the Danger more conſiderab'l than the Advantage.

However, he is left wholly unſatisfied whether, or how often his duty will oblige him to come; ſince the Fathers admonitions are calculated for ſuch as came only once in a year, and we cannot thence underſtand the bounds to which he would reduce them: poſſibly he who complained of once in a year as too litl, might think three or four times ſufficient.

IV. BUT St. *Auguſtin*'s was a happier church, and He putt a happier queſtion. The Church of *Alexandria*, whereof St. *Chryſoſtom* was Biſhop, had joined with That of *Rome* in cutting ſhort the holy Communion, by robbing it of Saturday, and may be ſuſpected of coldneſs (at leaſt) in aſſerting its due, even upon the Sunday:

But the Churches of *Afrik* were careful, both to keep up the daily Communion in their Cathedrals, and to encorage the devout to be conſtant at it. Yet now it became queſtioned, whether all men were obliged to receve it Every day? which as St. *Auguſtin* firſt adventured to determin, ſo he did it moſt unhappily, opening the breach to That neglect, which to this very day covereth the whole Chriſtian world.

We ſhall take the boldneſs to examin that diſcurs, and therein diſtinguiſh the Father from the Doctor. By what he ſpeaketh as a Father we ſhall diſcover the general ſentiments of others in That and Preceding times; by what he ſpeaketh as a Doctor, we ſhall underſtand his own Particular thoughts, which

must weigh nor more nor less than the reasons whereby he proves them.

His Discurs is in his 118th *Epistl*, in these words among others. *Som will say that the Eucharist is not to be receved every day: If you ask why? he tells you, bicause som days are to be chosen, in which a man may live more purely and continently, that so he may com to so great a Sacrament more worthily; bicause he that eats and drinks unworthily, eats and drinks damnation to himself. On the other side another says, If thou hast receved so great a wound, and contracted so violent a disease, that such remedies are to be deferr'd: every such man ought, by the Authority of the Bishop, to be removed from the Altar, and put to penance, and by the same Authority be reconciled. For this is to receve unworthily; Then to receve when a man should be doing penance, and not according to his own pleasure offer himself to, or withdraw himself from the Communion. But if his sins be not so great as to deserv Excommunication, he oght not to separate himself from the daily Medicin of the Lord's Body. Between these possibly a man may determin the question better, if he admonishes that men should abide in the peace of Christ. But let every one do what according to his Faith he piosly believes oght to be do'n. For neither of them dishonors the Body and Blood of the Lord, if they in their several ways contend who shall most honor the most holy Sacrament. For* Zacheus *and the Centurion did not prefer themselves before one another, when one receved Christ into his house, and the other said, he was not worthy to receve him under his roof.*

By this Discurs, that we may understand what was St. *Augustin*'s Opinion, and how far we are to be determined by it, it will be requisite that we consider

1. The *State of the Queſtion.* And 2^ly, *His Determination of it.*

1. In *Stating the Queſtion*, we are to obſerv, 1. *The Queſtion it ſelf.* And ſecondly, the *Practice of the Church at That time.*

1. *The Queſtion it ſelf* is extremely different from Ours: So different, that we may very well be ſure Ours could not find any advocate in That age. It is, *Whether the Euchariſt be to be receved* EVERY DAY, *or ſome days to be choſen wherein a man may live more purely*, &c.

Now we pretend not to EVERY DAY: but believ that the Lord's day was purpoſely conſecrate, and afterward Other holy days were added, and that every ſuch day hath its *meum diu*, ſet aſide to the purpoſe expreſſed by St. *Auguſtine*, *That a man may therein live more purely and continently, that ſo he may come more worthily to ſo great a Sacrament.*

If therefor this great Father's Arbitration, which was bounded to Every day, be ſtretched to this modern Queſtion, which exceedeth All bounds; nothing will be ſo queſtionab'l as This, Whether the injury we do to the Father's Diſcurs, or That we do to our Lord's Inſtitution, be the greater of the two, if we make him a Patron of ſuch neglect as now ſtands arraigned.

2. *The Practice of the Church*, for which the Queſtion was calculated, was extremely different from Ours: and That in two reſpects.

1. In point of *Worſhip.* For at That time the Holy Communion was Daily adminiſtred by the Prieſts (at leaſt in great Cities) and Daily receved by the devouter part of the peop'l. *Some* (ſaith *Auguſtine* himſelf) *Daily communicate in the body and blood*

blood of the Lord, ſom receive upon certain days: in ſom places it is offered every day without intermiſſion, in ſom only upon the Sabbath and the Lord's day, in ſom upon the Lord's day only.

2. In the point of *Diſcipline*, which in Thoſe days excluded the moſt ſcandalous both from the Communion and publik Prayers; but This by the ſentence of the Biſhop.

This, as it is plainly intimated in St. *Auguſtin*'s above recited words, ſo is it more plainly expreſſed by St *Chryſoſtom* in Theſe words, *Art thou not worthy of the Sacrament nor Communion? thou art not then worthy of Prayer. Thou heareſt the Officer ſtanding and proclaiming, Whoever of you are in Penance, be gon. If thou be one of thoſe that are in Penance, thou muſt not communicate: For he that doth not communicate, is in Penance. Why then doth he ſay, Be gon you that cannot pray, and thou impudently ſtandeſt by, and art not ſuch, but one of them that can communicate?*

In which words of St. *Chryſoſtom*, two things appear very conſiderable.

1. That thoſe who were excluded from the Holy Communion, were no leſs ſo from publik Prayer; which by the above-recited account of *Juſtin Martyr*, began at the Communion Service.

2. That it was not left to every mans private Caprice or Conſcience, to Com or Forbear: But every one muſt com, if he were not under Penance by the Biſhops ſentence.

VI. HITHERTO we have heard St. *Auguſtin* as a *Father*, diſcurſing in the Early ſtile a queſtion ſuitable to his own time, and thereby declaring the ſens then prevailing. We ar now to hear

hear him as a *Doctor*, determining the Question by his own Reason. And we are to observ. 1. The *Stile* he speaketh in. And 2. The *Determination* he giveth.

1. His *STILE* is not definitive. Doth not give his Sentence, but his Opinion; yea, not his setled Opinion, but his staggering unfledged Sentiments: Doth not Impose upon our Belief, but Propose to our Examination: *Between these* (saith he) *possibly a man may determine, i. e.* No man hath yet so determined, nor can I say that any man may, but I offer it to consideration, as my probable conjecture, and no more.

In This he speaketh most like a Father, that he confesseth himself Not to speak like one, as not declaring the Doctrine of the Church, but his own Private Thoghts, and that how modestly! how diffidently! how contrary to his stile in other cases!

This is not the Only Doctrine, wherein he took the boldness to depart from the Opinions of his predecessors: and in other cases he expressed himself with confidence sufficiently; why so timoros now?

The Reason is as plain as the change. In the Other Questions they had not declared their minds plainly; in This they had do'n it, not only Plainly but Zelously.

St. *Cyprian* had said, *This bread we crave to have* EVERY DAY *given us, lest we who are in Christ, and daily receve the Sacrament for the food of Salvation, by interposing of any grievos crime, while restrained and not communicating, we ar forbidden the Heavenly bread, we should be separated from the body of Christ.*

St. *Basil* had said, Καὶ τὸ κοινωνεῖν καθ' ἑκάστην ἡμέραν, &c.

&c. *To communicate the body and blood of Christ* EVERY DAY, *is good and most profitable, seeing himself plainly saith,* He that eateth my flesh and drinketh my blood, hath everlasting life: *now then, who can doubt, but that often to partake of the life, is nothing else, but often to live?*

St. *Ambrose* had said, *If the Eucharistical bread be daily offered, why do'st thou receive it after a Year, as the Greeks do in the East? Receve That* EVERY DAY *which may profit thee every day. So live, that thou mayest deserv to receve every day; He that deserveth not to receve every day, deserveth not to receve after a year,* &c,

So Expreſs and ſo Earneſt, we ſee, were the Exhortations of Other Fathers, both Before and In St. *Auguſtin*'s time, that as they gave Him ſufficient reaſon to be diffident in declaring his Own contrary opinion; ſo do they Us, to except againſt it, as ſingular and out-voted by his equals; if it prejudice the Truth we have engaged to aſſert: which whether it do or not, we are to judge by his *DETERMINATION*; wherein we are to obſerv 1. His *Deſign.* 2. His *Way of ſerving it.*

1. His *Deſign* in determining this Queſtion, is the ſame with that of the whole Epiſtl: which is, to perſwade compliance in mater of worſhip.

The Peace of Chriſt is dearer to him than his Supper it ſelf, which is to ſerv it: That therefor ought principally to be regarded, thogh with ſoin diminution of This.

Relinqui inter eos fortaſſe quiſquam dirimit litem qui mentes ut præcipue *in Chriſti pace permaneant.*

And to This only purpoſe doth he bring his inſtance of *Zachem* and the *Centurion. Neque enim*

litigaverunt inter se aut quisquam eorum se alteri præposuit. He doth not pretend by their Example to determin the Question, but the Quarrel.

2. His *Way* to serv this good end, is by a Toleration, that *every one should do what he thinketh best*: which he encorageth with This reason; that *neither of them dishonoreth the body of Christ, if saluberrimum Sacramentum certatim honorare contendunt.*

But however Modest or otherwise Justifiab'l the good Father's determination may be, certainly it was so Unhappy, that had he lived to see them, he would have lamented the consequences: The Decision which he fitted to the question, and therefor intended no larger than It, was built upon such Reason, as may be strecht to what ever amplitude mens partiality shall make them desirous to extend it.

For if it be universally true (as it must be to serv his inference) that whoever honoreth the Sacrament with the Centurions Excuse may be as justifiab'l, as he that doth it with *Zacchæus*'s Obedience; then will it be no less true, if you extend the question from every Day to every Week, every Moneth, every Year; And the Greeks shall be justified against St. *Ambrose*, who blames them for receveing after a year; Yea, and those who Receve it not, may vy pleas with those who Omit it not, in their whole life.

And mens partiality to their Lusts, if not to their Ease, will add such weight to the Scale that favors them, that the Centurion's Safe and Cheap Complement shall still out weigh *Zacchæus*'s Costly and Troublesom Entertenement; And the Sacrament shall complain as it's holy Author did; it will *not have where to lay it's head*, because every one will plead himself *unworthy that it should come under his roof.*

As

As litl did St. *Augustin* Fear as he did Intend, that the cloud which he made no bigger than his hand, ſhould thus cover the whole face of heaven: When he ſaid, *Let every one do what &c.* litl did he imagin, it ſhould be ſtretch't to a Toleration, ſo much more Comprehenſive than the Queſtion, yea ſo Oppoſit to it, that men ſhould not think it Neceſſary to ſet aſide ſom days to prepare to receve upon other days: He thoght That Impoſſib'l to be Doubted, which is now thoght impoſſib'l to be Proved, that the Sunday it ſelf ſhould have an indefaiſib'l right to the Sacrament.

YET is not the Conſequence more Unhappy, than it's Ground Inſufficient: His inſtance can here have no Place, and therefor no Force, to bear ſo great a weight as is built upon it.

Zacchæus had a Command from our Lord, to com down and entertein him; he did ſo, and honored him by the forwardneſs of his obedience: The Centurion had No ſuch command; but he was full of Reverence, and honored him by the humility of his Excuſe.

Had *Zacchæus* receved No ſuch command, how know we but he might, upon the ſame occaſion, have excuſed himſelf in the ſame manner as did the Centurion? Had the Centurion receved the ſame Command as *Zacchæus* did, who knowes but he would have obeyed it with the ſame alacrity? Yes, how can we doubt it, when we hear him deſcribing the ready obedience of his own ſervants?

Both of Them honored our Lord; but they cannot Both of them be imitated by Us: For either we have a Command like *Zacchæus*, or we have None like the Centurion.

That we have none, to Communicate daily, we willingly acknowlege, and ſubmit to the good Fathers deciſion of That queſtion: But whether on Sundays or other Feſtivals, we are at liberty *to do what we think beſt*, we need ſom better teſt, than ſuch an Alluſion, as cannot reach the queſtion.

And, if we may judge of the Tree by the Fruit; we cannot take that for a Vine which produceth ſuch Thiſtls; That (ſure) cannot be a good Antecedent which is attended with ſo ſad a Conſequence, which occaſions every good Prieſt to complain in behalf of the Weekly, as St. *Chryſoſtom* did of the Daily Communion; *In vain do we attend at the Altar, none com to the Sacrifice.*

V. BUT after ages were leſs Pious or more Politik, than ſo to complain: The Peopl were not more willing to Deſert the holy table, than the Prieſts were to Encloſe it to themſelvs: They too well underſtood that *they who wait at the Altar, are Partakers with the Altar*, and they took care to make themſelvs ſo, as well in it's Honor as it's Profits; and ſo pleaded for Reverence to the Sacrament, that they might ſhare with it.

To this end, whatever the Later Fathers ſpoke of Danger to unworthineſs, they urged and improved with utmoſt ſeverity; but what they ſpoke of the Danger of Forbearance, they wholely ſuppreſſed; willing to connive at the diſtance the peopl kept from the Table, becauſ they muſt keep the ſame from Them who ſtood by it.

Yea, that they did not only Connive, but Temt, we need no other evidence than this, that they Impoſed ſom other Diſtances, no leſs Honorab'l to them-

themſelvs, and more contrary (if poſſibl) to the plain word of God.

That the Sacrament was alway to accompany publik Prayer, we have ſufficiently be'n convinced, and they were careful to keep the Peop'l at diſtance in Both. As they turned the *Communion* of the Lord's Supper into *Hearing Maſs*; ſo did they Communion in Prayer, into an uncertain ſound, in an unknown tongue; thereby excommunicating the Peop'l from the whole worſhip of God; Preſent at Both alike, and alike Excluded from Both: from the One, by the Severity of the Doctors, which frighted them into a Willingneſs to forbear; and from the Other, by Authority of the Church, which impoſed an Impoſſibility of participation. So the peop'l are driven to a wors Syncretiſm than the terrified *Iſraelites* propoſed to *Moſes*: They would that God ſhould ſpeak to *Moſes*, and He to Them; that ſo they might know God's will, without danger of the Thunders and Lightnings. But Here, the Prieſts muſt ſpeak to God, and the Peop'l be wholly ignorant what he ſaith; putt thereby at ſo much greater Diſtance from the Prieſt, than the common peop'l from *Moſes*, bicauſe the *Iſraelites* underſtood what God ſaid, by the relation of *Moſes*, but the Peop'l never underſtand the prayers by the teaching of the Prieſt.

AND of this honor they were ſecure, while the Peop'l continued ſo modeſt, as not to pretend to any other knowledge, than what they thoght fit to carve to them. But at laſt they began to recover from that darkneſs, wherein the barbarity of the Northern nations, and the other barbarity of the Schoolmen had long muffled them. Many came

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to underſtand the Latin tongue, and it was probab'l ſom might com to underſtand our Lord's Inſtitution; and ſo becom not only Able to communicate with them in Prayer, but Deſirous to communicate in the Lord's Supper too: Shall ſuch mens Learning bring them within the Rail, upon Even ground with the Prieſt?

To avoid ſo great an inconvenience, a new trick is invented, That they who are not to be defrauded of the Whole, may yet be rob'd of the better Half: If they hunger for the Bread, they ſhall receve it; but let them thirſt never ſo much for the Cup, they ſhall not taſt it, (except they be abſolute Princes, who alone are worthy to be fellow-commoners with the Prieſt.)

What thogh our Lord ſo expreſſed himſelf in his Inſtitutions, as if he deſigned to Prevent ſo great an Abuſe? what thogh he putt this unhappy difference between the Bread and the Cup, that he ſaid not, Eat ye All, but ſaid, Drink ye All, ſo placeing a note of Univerſality, that it might not be poſſib'l to reſtrain it, without manifeſt affront to his comtmand? Their bold Council was neither Afraid nor Aſhamed, with a rude *non obſtante*, in defiance to our Lord's Inſtitution, to exclude the Laity from That very half, which he had ſo diſtinguiſhingly enjoin'd.

It is not eaſy to determin, whether their Doctrine of Tranſubſtantiation be more irreconcileab'l to plain ſens in Theory, or this manifold diſtance which they put between Clergy and Laity, in Practice: But manifeſt, that theſe are no better than ſeveral tricks of the ſame art; pretending Reverence to the Lord's ſupper, and deſigning it for Themſelvs.

BUT

BUT the ruins of a Palace, however unanſwerable to the Beauty they formerly ſerved, may manifeſt the Amplitude of the building; and from the very corruptions of the Church of *Rome*, we may draw fair evidences of the Primitive practices, whence they degenerated.

The Maſs (indeed) hath putt the Sacrament in ſuch maſquerade, that we can ſee nothing of its countenance. We muſt ſay of thoſe that go thither, as the Apoſtl did of the *Corinthians*. *When ye com together, this is not to eat the Lord's Supper*: Or if his queſtion, which he propoſed Enſtatically, be now asked Inquiſitively, *The bread which we break, is it not the communication (κοινωνία) of the Body of Chriſt*? It muſt be anſwered negatively: The Prieſt cannot ſpeak to the Peop'l, as St. *Paul* did; but the Peop'l muſt ſay to the Prieſt, *As often as ye eat &c. ye SHEW forth the Lord's death*: For ye make a great SHEW, by Holding it up, but No Communion, by Diſtributing it.

But however all we can ſee of the *Fact*, we find plain *Confeſſion*, of the Lord's Supper: The ſame Matter, *Bread and Wine*; the ſame Form of words, *Hoc eſt corpus meum*: And what is thus conſecrated, is propoſed to be worſhipped as our Lord's Body: So, to the Prieſt it is the Lord's Supper, though to the Peop'l it be a mere Spectat'l. Theſe being ſo farr from any obligation to receive it as often as it is celebrated, that in their magnified Synod of *Trent*, there was a caveat; that whereas the Peop'l are required to communicate every Eaſter, This obligation muſt not be derived from our Lord's command, but from the Church's.

UPON Theſe terms, the Sacrament is paid its primi-

primitive Conſtancy, and overpaid it too: It is no leſs the Principal office of publik worſhip now, than in the Apoſtl's days: It is celebrated Every day (Saturday now not excepted) not only at the high Altar, but in every Iſle of the Church; upon Every occaſion, and often Without any: It is carried about the Streets, and into ſick chambers; it is employed to deliver the Living from the torments of their diſeaſes, and the Dead from thoſe of Purgatory: &c. So they make all poſſib'l recompence for its loſs of frequence in the Peop'l, by abundant frequence in the Prieſt; and by multiplying our Lord's One end, the Remembrance of his death, into Many other, by him unthoght of.

VII. THESE are the ruins of the Sacrament, whereby (however unlike it) we may diſcover, from whence the Maſs is fallen, and to what it ought to be reſtored: For thogh the Peop'l be rob'd of their right in one Half; the Command, of its power in the Whole; and the Sacrament, of its very Nature: Thogh it be turned from a Communion to a Spectac'l; the Inſtitution, from a Command to Do this, to a Diſpenſation from doing any part of it, and a Prohibition from doing more than Half; and the Bread, from a cement of Love, to a ſtone of ſtumbling; yet under all this rubbidge, thus much we diſcover of Antiquity,

1. *That the Holy Communion ought conſtantly to attend publik Prayer.* The modern ſtile of *Going to Maſs*, is but a corrupt tranſlation of the primitive *meeting to Break Bread*; which many ages after the Apoſtl's was ſo certainly the denominating office, that Συναξις, which literally ſignifieth no more than

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a *Meeting*, became a diverbial expression for the Lord's Supper, without [illegible] which no convention was thought worthy of That title: and the Sunday was, for the same reason, stiled *The day of Bread.*

2. *That there is no such inconsistency between Reverence and Constancy, but that Both may agree in the same person toward the holy Sacrament.*

The Rail that divideth the Clergy from the Laity, as it is so New, that we know who's workmanship it is; so it is so Low, that we can easily see over it, that the Priest carieth even to the Altar the same esh and bloud with other men.

And He must needs be wonderfully incredulous, that believeth none of the many stories, which We hear, and Others see, of such impieties in many of them; that if there be any difference between the Priests and the Best, yea, or the Most, yea, or the Worst of the Laity, it is this, that the Priests are often the most unworthy to communicate.

3. *That this Superconstancy even in the Worst of the Priests, and exclusion of the Best of the Laity, either from the Whole, by suffering them to believe it Needless and Dangerous, or from the Half, by with-holding it from them; is a mere trick, whereby the Priests in pretence of Reverence to the Sacrament, have fished for it to themselves*; as if their habit were the wedding garment, which alone maketh them more worthy, than the best Lay-man can be made by the greatest holiness of life, or strictness of preparation.

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a [illegible] Wednesdays and Fridays the Scriptures are read, the Psalms interpreted them, and all things are performed which belong to a Meeting, Communion; except the celebration of the Sacrament. Socr. lib. 5. c. 21. b Chrysostom.

THE plain conſequence then of the whole is this: Either the Peop'l ought to be as conſtant in receving the Lord's Supper, as the Prieſts, for that they are as much Obliged, and as Worthy; or els they muſt quit their right to the Cup, for that they are more unworthy by Half. Since it was the ſame ambition of the Prieſt, which made the One difference as well as the Other; the Peop'l muſt needs have the ſame reaſon to diſclaim it in the One as in the Other: Either we muſt own Popery, or Conſtancy.

There muſt therefor be ſomthing els than ſincere piety, which makes men ſo partial to one part of the cheat above the other; that they are ſo Earneſt for their right to the Cup, and ſo Cold in their zele for bread and cup Both.

Yes, we are more zelous for our *Rights*, than our *Duties*: very willing to be Diſpenſed with from Theſe, but very loth to be Obliged to Thoſe.

When therefore the Corruptions of the Church of *Rome* were ſwolen and ſuppurated to a ripeneſs for breaking; many contended to be equaled with the Prieſt in Right to the Cup, who were altogether regardleſs of their Obligation to receve it with equal Frequency. Yet Moſt, if not All the Reformed Churches quite diſclamed the difference, declaring it every man's duty to receve the Sacrament as often as it is miniſtred, and pronouncing all ſuch unworthy the name of Chriſtians, who neglect it.

I ſhall not trouble my ſelf or my Reader by enquiring further, than into the conſtitutions of That church, whereof I have the happineſs to be a member; to which therefore I ove a duty as well as to the Truth whereof I am an Advocate; and to which I ſhall do no mean ſervice, if I prove, that the

the Best church in the world conformeth to the unanimos practice of the Primitive: And when I have so do'n, it will appear, that we have repeted the same defection, and by the same steps, from the stablished Constitutions of our Church since the Reformation, as we have discovered in the midl ages from the Primitive.

CHAP. II.

I. *The Church of England's opinion discovered by her second exhortation.*

An objection from one of her Rubrikes answered.

1. *She complieth with the peopl, bicaus she hopeth litl.*

2. *But not with the Priests, bicaus she expecteth more from them.*

The Vigils and Communion Service shew that a Communion ought to be celebrated every Holy-day.

II. *The two opposit opinions personated.*

The Universitty Statutes arbitrator between them.

III. *Our Divines defective in asserting the Church's constitutions, yet excusab'l; bicaus they had great Examples and good Intentions.*

IV. *The Nonconformist's the tru Authors of the present Neglect and That for Interest's sake.*

V *A reflection upon Human authority: shewing that if we will reneg Constancy in the Communion, we must be Papists or Schismaticks.*

CONCERNING the sens of our Church in this Question, it is strange that there should be any Doubt, much more that there should be any Error, so plainly doth she declare it in her Offices and Rubriks relating to this Sacrament: preparatory whereto, she hath provided two Exhortations; the One shewing the danger of Unworthiness, the Other of Forbearance: answering the doubl charge of the Apostl, *Let a man examin himself, and so let him eat.* Of

Of That which cautioneth against Unworthiness I shall meet another opportunity to account (*Ch.* 10 §.) at present it is more seasonab'l to view That which is to be read'd *when the Minister shall see the Peopl negligent* to com: and that there is such an one, I doubt is News to Them who most are concerned in it. For if they had do'n the Church and Themselvs the right, to Read and Consider it; they must needs be convinced, if not how great the Error is, yet certainly, how litl the Church favoreth it.

For what can be said to This Invitation? *In God's behalf I bid you All* (All indefinitely) *and beseech you for the Lord Jesus Christs sake that you will not refuse to com, being so lovingly caled, and bidden by God himself.* And again, *I bid you in the name of God, I call you in Christ's behalf, I exhort you as you love your own salvation.*

What to this Warning? *Take you heed, lest you withdrawing your selvs from this Holy Supper, provoke Gods indignation against you.* And again, *Consider with your selvs how great an injury you do to God, and how sore punishments hangeth over your heads for the same.*

What to this Argument? *You know how grievous and unkind a thing it is, when a man hath prepared a rich Fest, decked his Table with all kinds of provisions, so that there lacketh nothing but the guests to sit down, and yet they who are caled most unthankfully refuse to com, &c. which of you in such a case would not be moved? who would not think a great injury and wrong do'n unto him?*

What to the close of all? *Those things if ye earnestly consider, ye will by Gods grace return to a better mind; for the obtaining whereof we shall not cease to make our humbl petitions to Almighty God our heavenly Father.*

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The Invitation is Univerſal, *I bid you All.* The charge lieth upon All Perſons; and at All Times. For *as often as* the peopl (the peopl in general) are Negligent to com, ſo often is the Miniſter thus to reprove and warn them, and there is no limitation to diſpenſ with Any Perſon, or except Any Time; And the Reaſons are as Cogent as the Exhortation is Earneſt; No man at No time can anſwer the contemt when the Feaſt is ready.

Thus, thus it is that the Church incourageth us to diſpenſ with our Duty; Thus ſhe diſcourageth Conſtancy in it: Thus ſhe ſetteth up Reverence againſt Frequency.

BUT ſince Error cannot ſubſiſt without borrowing from Truth; let us ſee, what appearances there may be of the Church's countenance in the contrary opinion.

She declareth (ſay they) *three times in a year* to be ſufficient. But

1, Churches, as well as States, are many times neceſſitated to comply with the ungovernabl humors of the Peopl. And what if our Church have do'n in This Subject, as *Moſes* did in That of Divorce, *becauſ of the hardneſs of the peopls hearts*? chuſing a Great Inconvenience, as an eſcape from a yet Greater Miſchief?

The indevotion of the peop'l is ſo incorrigib'l, that ſhe ſaw too great reaſon to fear, leſt if ſhe ſhould exact the conſtancy due to it, ſhe ſhould thereby rather draw Contemt, then Gueſts to the Holy Table: and therefor, leſt by requiring All, ſhe ſhould loſe All, thoght neceſſary to accommodate her ſelf, not to what our Savior Requireth, but to what ſhe might hope to Obtene.

This

This appeareth by the two first Rubriks, which caution against exposing the Sacrament, if there be not a convenient number to communicate; *i. e.* if there be not the same number which is necessary for the Grace-cup, (of which hereafter) for so is the number expressly determined, to three at least. And if she thus doubted of Three, when it is so Seldom, what could she hope if it were Constantly celebrated?

2. WHERE she may Hope more, she Requires more. She doth not think the Priests more Obliged to communicate, but more Likely to be devout and obedient, than the People: When therefor there is a competent number of such (as in Colleges and Collegiat Churches there often is) where they cannot want Opportunity, if they want not Piety; There she requireth, not only *three times every Year*, but *once every Week*; and in This requiring it of the Priests, she doth more than Intimate what ought to be do'n by All; thogh she forbear to Enjoin it, because of the too justly supposed hardness of the hearts of the generality: This difference therefor between Priests and People, is not to be taken as a supposal of difference in the Obligation (whereof there is no appearance) but of Opportunities or Devotion; wherein the Priest may reasonably be supposed to have the advantage.

3. Nether is she satisfied with This, either in Priest or People. When she saith it must be thus often [*At least*] she doth not declare This to be the Most that is required by our Lords Institution, but the Least that can satisfy her Own Discipline; which she Durst not strain so as to make it equal with our Lord's Command.

Those

Thoſe who com not So often [*At leaſt*] muſt be puniſhed as Non-conformiſts; thoſe who com not much Oft'ner, thogh they fall not under her Diſciplíne, do under her Reproofs; as we com now from hearing.

That I ſpeak not gratis, will appear if we compare the Preſent with the Late Rubrike after the office of Matrimony. Before our late confuſions had taght peopl to deſpiſe the Church's conſtitutions, ſhe ſaid boldly, *The new married Perſons the Same day of their marriage* MUST *receve the holy Communion*: But now the MUST is ſlackened into it is CONVENIENT: and the SAME DAY is enlarged into the Time of marriage OR the NEXT OPPORTUNITY after it.

1. By the Former Rubrike it appears that our Church would have the Communion celebrated upon All Feſtivals, whether Stablíſhed or Occaſional.

2. By the Preſent, that ſince men are becom'n more averſ to the holy Communion, and more untractab'l to Government, it is better to abate of ſtrict right, than to expoſe both the one and the other to contemt, by exacting more than there can be hope to obtein.

We can therefor no more infer *Three times a Year* to be ſufficient for the Communion, bicaus the Church doth not puniſh thoſe who com So often; than *Once in a month* to be ſufficient for Divine Service, bicaus the Law puniſheth not thoſe who com So often: Both the One and the Other would have Every Perſon conſtant at the whole publik worſhip, thogh neither the One nor Other require it as Neceſſary.

Rules of Government, have meſures different from

Rules

Rules of Devotion: Thoſe are to Compel the Worſt; Theſe Exhort the Beſt: Thoſe Puniſh the Diſobedient: Theſe leav men to God and their own conſci ences.

Our Church ſeemeth to have taken her meſures from the Council of *Agatho* and *Eliberis*, which declare, That thoſe who do not communicate on the Feſts of *Nativity*, *Eaſter*, and *Pentecoſt*, are not to be accounted Catholik.

SHE manifeſtly declareth her judgment to agree with what we have all this while be'n proving. Not for every *Sunday* only, but almoſt for every other *Holy day*, ſhe hath appointed a preparative *Vigil*, for no other end, but that we may prepare our ſelvs for the next days Sacrament, with Faſting and Prayer; and every Feſtival hath its proper Communion Service, to be read'd at the Time and Place of the Lord's Supper, Juſt in the ſame circumſtances as *Juſtin Martyr* hath deſcribed the practice of the Church in His days; when the Reader and Preacher have do'n their offices, when the Catechumens are diſmiſſed with the Benediction of *The Grace of our Lord Jeſus Chriſt*, &c. Then doth the Prieſt go to the Holy Table, accompanied in *Collegiat Churches and Chappels* with one or two aſſiſtants, There to read the Communion Service, Every Holy day throghout the year.

II. LET us now ſuppoſe a Prieſt of ether party, about to read the Communion Service at the Holy Table, declaring what he believeth to be the Churches meaning in that office; and it will not be hard to judg which of the two will beſt deſerv her thanks.

He that will make her ſatisfied with his three times in a year, muſt ſpeak to this purpoſe: *Behold, hither am I com'n in conformity to the Cuſtoms of the Primitive Church, and the Conſtitutions of our own. The firſt Churches celebrated the Lords Supper every Holy day, and Our's ordaineth the Communion Service to be read Every Such day, in the Same circumſtances, After the Benediction, with an Offertory, at the Holy Table.*

Here am I, and my bretbren ready to aſſiſt me, to communicate to you and with you. If any Iſaac *demand, Here is the fire and the wood, but where is the Lamb? Here are all other requiſites, but where is the Bread and Wine? Know, that our Church doth as litl intend a Communion, as* Iſaac *did to be Sacrificed. She doth not indeed affront your ſences by Conſecrating the Elements, without Communicating them, as doth the Church of* Rome, *but ſhe is no leſs willing to Withold them from you. She is content you ſhould communicate thrice every Year, that the memory of the Inſtitution be not quite loſt; but would have you Mannerly and Modeſt, not Conſtant and Importune gueſts: com by ſuch Intervals, as may becom the Awe due to ſo venerable a Myſtery, not with ſuch Conſtancy as may ſignifie Familiarity with it. For, however our Lord intended (and the Apoſtls and beſt ages of the Church conformed themſelvs to his Intentions) that his Supper ſhould be the Conſtant office in every Church meeting; yet experience hath proved ſuch Conſtancy prejudicial to its Honor; and therefor our Church hath taken this midl way, Conſtantly to do Somwhat in Obedience to the Lords Inſtitution, yet to forbear the Complete office, in Reverence to his Body and Blood, that as Plenty hath made it cheap, ſo Scarcity may advance its Value.*

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To this purpoſe muſt ſuch an one ſpeak that will father ſuch an opinion upon the Church.

But he that pleads for conſtancy, may borrow a better ſpeech from her Own Exhortation now mentioned, which aſſiſted with her Rubrik, preſcribing to the Prieſts *once every week at the leaſt*, will complain, not only of Diſerting the Table, when furniſhed, but of Diſcoraging the Miniſters from furniſhing it, as conſtantly with the Holy Feaſt, as they do with the Office which ſuppoſes it.

For thus may ſuch an one ſpeak.

Here we attend in conformity to our Lords Inſtitution, the Practice of the Primitive Church, and the Injunctions of our Own, to communicate with you the Lord's Supper.

We do not indeed bring forth the Bread and Wine, becauſe it is too manifeſt, that in ſo doing, we muſt either expoſe them to contemt, by not uſing them at all, or uſe them our ſelves alone.

The choice is hard, and the Church of Rome *hath choſen the Later, but without eſcaping the former: For how can That be caled a Communion (as by the Apoſtl it is) where One takes all to himſelf? or how is the holy Supper reſcued from contemt, when all but one are idle ſpectators, not vouchſafing to be gueſts at the divine Supper?*

Our Church hath taken the beſt cours, that in ſo great a ſtreight ſhe could, to avoid Both ſides of the inconvenience. That our Lords body and blood may not be ſo expoſed, ſhe forbids us to celebrate the Communion, unleſs there be a competent number to communicate: and to avoid loſs of any opportunity, ſhe directs thoſe who intend to communicate, that they ſignify their readineſs,

by sending their names in convenient season to the Curate: By the One she provides, that the Feast be not dishonored for want of Guests; and by the Other, that the Desirous be not hindred for want of the Feast.

And lest this Omission of bringing Bread and Wine, should be mistaken for an intimation, that it is not our Duty to receve them; she hath provided, that upon Every Holy day, we be putt in mind of our Obligation.

Yester-day Eve was consecrate to Fasting and Prayer; for This very purpose, that we might thereby prepare our selvs to receve the Holy Supper this day. And now, that the Common Prayer is ended, and the rest of the people (who are not capable to communicate) are dismissed with their blessing; according to the practice of Christ's Church in the best ages, we com up to the holy Table, in This its proper Place and Season, to read the Communion-Service; that you may understand there ought to be a Communion joined with This Service, if you would not be wanting to your duty in receving it.

You know we dare not adventure to expose the holy Viands, without giving you a weeks warning; nor dare we give you such warnings, as Frequently as we Desire, much less as Constantly as we Ought; bicause we find you too backward to entertene, even Those too Rare Invitations which we give you

But that you may see with what regret we submit to That necessity you thus put upon us; Our Church is careful clearly to intimate, how much more she Wisheth, than she Dareth to Command.

What reason can you imagin, for her putting so great a difference between her Injunctions to the Priests, and those to the Peopl? By our Lord's Institution, ether the Peopl are not at All obliged, or they are Equally so, with the Priests: Why then should Three times in a year

be

be ſufficient for the One, and No leſs than every Sunday for the Other?

There can be no other reaſon but This; *that though there be not more Due, yet there is more to be Hoped, from the Prieſts. From them therfor ſhe requireth, that when they have opportunity, they communicate every Sunday* [*at Leaſt*]. *And how much more they might (and would do better to) exceed that* [*Leaſt*] *This Communion-ſervice plainly declareth: whereby our Church keepeth up the claim to that Conſtancy, which in the Primitive Church was practiſed, of cloſing every Church-feſt with the Lords Supper.*

Would you duly heed it, you could not miſs, either the Church's Doctrine concerning your duty, or Opportunities to perform it, She hath plainly enogh ſhewn her Readineſs to perform Her part, and Your obligations to do Yours. Try us, Try us by the way ſhe hath directed, Signify your willingneſs by ſending us your names; *and if you then have not as many Communions, as Communion-ſervices, let the whole blame lie upon us. But while on the Church's part there are ſuch Invitations, and on Your parts ſuch Neglects, ſhe may well defend her ſelf, as* St. Paul *did*, Your bloud be upon your own heads, I am clean.

Such muſt the Languages be of thoſe, that on either ſide ſhall plead the Church's authority: and if it can be queſtionab'l which of the two hath moſt right on his ſide, poſſibly it cannot be putt to a better umpirage than that of our Univerſity, which cannot be thoght ignorant of her meaning.

Now both by the Statutes and Practice of our Univerſity, In All ſuch Feſtivals, whether Stabliſhed or Occaſional, wherein the Common prayer is read'd in our Univerſity-church, it is attended with the Com-

Communion. For occaſional Feſtivals I inſtance in the firſt day of every Term, wherein, without any other Law but thoſe Statutes; we conſtantly celebrate both the Service and the Communion.

III. I HAVE I hope ſufficiently cleared our Church from any apoſtacy from the primitive, who's footſteps it followed as cloſe as the corruptions of the age would permit. I wiſh I could as eaſily clear ſom of our Doctors from equal deference to their Predeceſſors: But as we found that in the fourth (perhaps in the third) century, the then fathers of the Church were more zelos in preſſing Worthineſs, and leſs ſo in preſſing Conſtancy, than the Stabliſhments of the Church required; ſo if we examin what our own Divines wrote before our late confuſions, we ſhall find them guilty in the ſame kind.

And for this, if they be not fully to be juſtified, yet they are the more excuſab'l, both bicaus they followed ſuch Guides, and bicaus they ſaw no appearance of Danger, but much of Advantage in their conduct: They looked upon the authority of the Fathers, as ſecund to That of the Scripture; and the Piety of the deſigne, as equal to their Authority: They doubted not, but what is moſt ſerviceab'l to the Spirit of Chriſt, muſt be alſo moſt Honorab'l to his Body, and therefor moſt Acceptab'l to Himſelf: Upon which plauſib'l account, they thoght better to ſpeak what appeared moſt ſerviceab'l to his Great Deſigne, than what is ſo to This particular Inſtitution: What diſſervice (thoght they) to our Lord, if the Repreſentative of his death, be made more effectual to promote the good end for which he ſuffered it?

Or

Or what to the Sacrament if it be ſo reſcued from the Danger of profanation, as to be made victorios, not only over ſuch Intemperance as it ſuffered at *Corinth*, but All other ſins of what kind ſo ever? Or what to the Apoſt'l, if uſeful words be not confined to his particular intention in That One place; but extended to a greater Serviceab'lneſs to the general aim of All his labors?

Our gratios Lord juſtified *Moſes* for complying with the *hardneſs of the peopl's hearts*, in a caſe which *in the beginning was not ſo*: The ancient fathers had baniſhed feſting from the Church, thogh this Supper were by our Lord's inſtitution appendant to it, and removed the ſeaſon from evening to morning, thogh the very name of Supper contradicted: Why ſhould not the ſame reaſons induce us to preſs Self examination in ſuch manner, that thoſe who are no otherwiſe prevailed on, might be awaken'd by the approching Sacrament, to betake themſelvs to That work, which elſe they would delay 'till the approche of death?

Upon ſuch Authority, and Such Hopes, did our late Divines calculate their writeings for their Own times; ſecure in the ſtabliſhed laws of the Church and the then unfailing obedience of the peop'l, that nothing could bring Frequency in the performance to an ebb beneath the low-water-mark, the *three times in every Year at leaſt*, which they might think ſufficient to keep both our Lord's death and This it's Monument in remembrance.

IV. NOR indeed was there any other fear while thoſe Laws kept their Authority, yea, or from the deſtruction of thoſe Laws, by That party which then appeared oppoſit to them. Their

Their predecessors had complained of the Church of *England* as too remiss; had condemned it as superstition not to be tolerated, if any forbore the Communion out of fear, and required that such should not only be Exhorted but Compelled (Thus did Mr. *Cartwright* in Q. *Eliz.* days and the Author of the *Altare Damascenum* in K. *James*'s days oppose our constitution:) and what could more probably be expected from such as make Opposition to *Rome* the situation of Truth? But *Antipodes*, while they stand at extremest Distance, dwell in the same latitude, and so do those men agree with *Rome* in the worst doctrines and practices: For as they make *the Scepter of Christ's Kingdom* to consist in the Supremacy of the Ecclesiastical power, so did they endevor to employ this Sacrament in the advancement of the Minister above the peop'l, though not by the same particular message.

When they thought they had gotten possession of the Scepter, how zelosly did they summon their peop'l to the Lord's Supper! But that they might work their advantage by it, how did they out shoot whatever the most rigid Divines had spoken concerning preparatory self examination!

The Apostl's words could not by any rack be strained to sufficient rigor, it must be stretcht from *Let a man examin Himself*, to let the Minister examin the Communicants *i.e.* let Every one, even those who are more worthy than Him, be degraded to the state of a *Catechumen*, that the Minister may proceed Censor, and thereby acquire such Aw, as must be paid to the judge of every man's worthiness. BUT oh the disappointment! The Peop'l would not voluntarily submit their necks to this

yoke

yoke, nor the Civil Powers authorise the Ministers to impose it: And what should we now expect, but that since they could not do all they would, they should do all they could, by instructing and warning the peop'l to be faithful to their own Souls?

Did they do this? No, not any thing like it: but they took pet, and solenly cast away the Sacrament, as utterly unworthy their care, and useless to Any good purpose, since they could not make it serviceab'l to their Own: so that during the too many years of their reigne, in som places the very Table it self, and in others all Use of it was quite cast out of the Church; unless perhaps it be thoght that sitting, laying hats, or such other employments, may be caled Uses.

When the Church of *England* was about to be restored, and with it this holy office, and consequently the peopl's eys to be opened to discover the gross defect; that they might either Hide or Justify it, they moved in a publik conference, granted them in order to their satisfaction; they moved (I say) that the Rubrike which their predecessors had thoght too remiss, might wholely be laid aside, or at least so curtailed, as to signify no more but this, that *the Sacrament should be celebrated three times in every year, provided there were a competent number to receve it*, without any care to prevent the want of such a number.

Yea, as if it were a light mater to Neglect, they use all possib'l Diligence the contrary way: Those who conform to the Rest, must by All means beware how they do it to This, which it seems is too good for ordinary use, and worthy to be preferred to the honor of a *Stumbling-block*.

For this indeed is all the honor they pay it, they make it ſerv ends contrary to what it did in the Apoſtl's days, and ought ſtill to do, we therefor are Not *all one body and one bread*, bicaus we do not, cannot all *eat that One bread*; no, not all ſuch as have no other Cords to draw them into ſeparation, but what are made of this bond of peace.

And how much greater abuſe this is, than any of thoſe which the *Corinthian* debaucheries caſt upon it, will beſt be determined by ſuch as underſtand, how great a valu our Lord profeſſed himſelf to have for his favorite commandment, *Love*, and how ſerviceab'l to it he made this Feſt of charity.

V. WE are now com'n to an end of our firſt Topik, Human Authority: We have examined the Stabliſhments of the Beſt Antiquity, and the beſt Reformation; and diſcovered, that the Primitive Governers of Chriſt's Church aſſerted conſtancy both in Offering and Receving, as a duty indiſpenſib'l both in Prieſt and Peop'l: and that the beſt Reformed Church cometh as neer as is poſſib'l to That pattern: that of Old, the holy Sacrament was tak'd of That right by the Church of *Rome*, and of Late by the Non-conformiſts; That it was the Church of *Rome* which combined with One more, to cut it ſhort of one day in two; It was the Church of *Rome*, which firſt made the peop'l mere Spectators of the Prieſt's eating and drinking; it was the Church of *Rome* alone which durſt teach, that This Law was ſubject to the Church's power, bicauſe it was a Poſitive one, and upon that preſumtion deprived the peop'l of one half: It was the Church of *Rome* (if ſilence be conſent, when it was ſo decla-

red

red in their great Council of *Trent*) which denied, that the peop'l were by Christ's institution obliged to receve it, so much as once in a year: And since our Reformation, they were the Nonconformists, which first turned this holy Office out of the Church: they are the Nonconformists, that still labor to keep it out. These Nonconformists completed what the Papists begun.

You now that appeal to Human authority, from which of these two will you take dispensation from this duty? You have rare choice, the father was an *Amorite*, and the mother a *Hittite*: Popery maketh the peop'l mere Spectators; Schism not so much: That, obligeth the peop'l to receve it but Once in a year; This, disableth them from receving it at all: That, maketh it Needless; This, maketh it Impossib'l in their own congregations, and Unlawful in Ours: That, hinders the peop'l from communicating; This, keeps the Priests from celebrating.

I might reasonably enogh add, that those are no true sons of the Church of *England*, who would lay the brat at Her door: for they make themselvs not only Disobedient Children, but False Accusers; refuse to communicate as often as she requireth, and impeach her as accessary to That very disobedience which they practice, no less against Her Commands, than our Lord's,

HOW many are there that would cry out upon a Minister, and require he should be presented and censured, if he should now and then omit to read the Communion Service; yet are well pleased he should almost the whole year neglect once to mention That Communion, which That Service pro-

feſſeth to celebrate, and ſo by neglecting the One, expoſe the Other! How many are mighty zelos for a Veſture or Geſture, yet omit this weightieſt mater of her law! as if ſhe were ſo fond a coquette, as to mind only ribans and laces, and neglect neceſſaries.

But it is not my buſineſs to accuſe my Brethren further than is neceſſary to the vindicating my Mother; which I hope I have ſufficiently do'n, from any acceſſoripeſs to the robbery, whereby the holy Sacrament hath loſt that Conſtancy, which we have now proved to be paid it by the beſt Churches.

CHAP.

CHAP. III.

The Nature of the Sacrament.

I. *Reaſon, conſidering the Nature of the Subject muſt judge for Conſtancy.*

1. *It is the Proper badge of a Chriſtian.*

Every Religion is to have ſom proper rite.

This the Reaſon of the Ceremonial Laws.

II. *What was Rational in the Old Teſtament, is retened in the New, but accommodated.*

Chriſt inſtituted no more than neceſſary. One for Admiſſion, another for a Permanent badge.

Baptiſm the rite of Admiſſion.

Our Lord's diſcurs with Nicodemus:

The Reaſon greater in This Other Sacrament.

III. 2. *Every ſuch Badge, however ſlight in the Mater, is highly to be eſteemed for its Office: The ſlightneſs of the Mater aggravateth the offence.*

Diſobedience to ſuch Laws puniſhed with Death by the Law of Moſes.

The Jews thence inferred, that it muſt be capital for a Gentile to uſurp them.

The Apoſt'l deſcribeth and amplifieth Apoſtacy by contemt of This Sacrament.

IV. *Why Chriſt gardeth not This Law with the ſame ſeverity?*

Thir

This defect of Penalty recompenced by many Endearments.

1. *It was the Last night.* Augustus's *dying complement, less endearing.*
2. *The night in which he was betrayed.*

V. *The pervers returns we make by our Neglect.*
Som till they are at the point of Death.
Others prefer all other interests before it.
Som Plead their very unpreparedness in excuse for neglect.
Som their Uncharitableness.

VI. *Som plead such hinderances as cannot be avoided; which is it self a sufficient reason to persuade, that our Lord did not make them necessary to be avoided*
Our Lord knew that such hinderances would alway occurr.
Gracchus's *case applied.*

HAVING thus retorted what might be objected from Human Authority, (which seemeth to countenance Reverence to the neglect of Frequency) by proving that the best of the kind, Ancient and Modern, require not Frequency only, but Constancy; pass we now now from mater of Fact to mater of Right, and in the next place view the NATURE OF THE SACRAMENT; wherein as in *Cæsar*'s coin we shall consider

1. The Superscription, affecting our Lord's Authority.

2. The

2. The Image, representing our Lord's Person.
3. The Usefulness, promoting our Own Interest.

1. THIS SACRAMENT professeth to own our Lord's *Authority*. It is the adequate rite of his Proper Worship; the Livree, the Badge, the Mark, whereby Christ's flock is known from a herd of Atheists, a Synagog of Jews, an assembly of Heathen, or any Other meeting whatsoever, Civil or Religious.

In All Other offices of Divine worship, All other Religions agree: Praying, Thanksgiving, Fasting, Preaching, are common to All: Only by This is an assembly of Christians known, as by their Lord's proper badge, for This very Reason instituted by Himself.

True, in This we differ from Jew and Heathen, that we pray in the name of Christ, which They do not; but This is no such Visible difference: We can be thereby known, but only to those who Hear and Understand our Words: This Sacrament is the Universal Character; *known and read'd of all men*, and of all languages; Even the Deaf who Hear not, and Strangers who Understand not, a word of our Prayers; if they have but eys to see this *Action*, do therewith see our *Profession*.

That we may clearly apprehend the importance, which this ought to carry to our care, we must consider that

1, *Every Religion is to have som marks, whereby its Professors may be known to the very ey.*

2. *Every such mark, however slight in the Matter, must be highly esteemed because of That office.*

1. *Every Religion is to have som marks, whereby its Professors may be known to the very ey.*

For

For this very reaſon did God appoint ſeveral ceremonial Laws, as ſo many ſigns, whereby His peop'l muſt be diſtinguiſhed from All other.

When he firſt laid the foundation of his Covenant with *Abraham*, he made circumciſion the ſeal of it: When afterward he completed it with *Abraham*'s poſterity by the miniſtry of *Moſes*, he ſtabliſhed divers other ordinances, which he dignified with This Aſterisk, *It ſhall be a ſign between Me and You.*

Nor was this proper to the Jew: All other Nations took it for Reaſon, Every God muſt have his Proper Worſhip. *Sacerdotes quæ quoique Divo decora gratæque ſint hoſtiæ providento*, ſaid the *Roman* law. So that thoſe who were skilful, needed not any other information, of what was the God? if they knew what were the Offerings, and what the Solemnities? *Jupiter*'s rites were different from *Pluto*'s; What was acceptab'l to *Venus*, was odios to *Diana*; nor would *Pan* be pleaſed with the rites of *Bacchus*.

And for This reaſon was it required, as a neceſſary qualification in a Jewiſh ruler, (who was to judge in an accuſation of Idolatry) that he ſhould be skilful in the rites of Idolatrous worſhip, leſt he ſhould ſentence any one to death who had not worſhiped the fals God in proper manner: *For* (ſaith *Maimonides*) *if any one worſhiped* Pehor *in a manner proper to* Mercury, *or* Mercury *in a manner proper to* Pehor, *he was guiltleſs.*

Yea ſo careful was God to have his peop'l known from their neighbor Idolaters; that, not content with Poſitive badges, he gave them many Negative; that ſo they might have a dub'l diſcrimination, Doing what Idolaters did not, and Shunning what they Did.

To

To this reaſon are accounted by the now named ſon of *Maimon*, Moſt, if not All their Negative ceremonials: For how could it beſeem the Majeſty of a Divine law, to forbid a Barber to *round the head or marr the corners of the beard*? or the Plowman, *to ſow his land with divers ſeeds*? or the Weaver, *to make a cloth of linnen and woollen*? or the Cook, *to ſeeth the kid in the dams milk*? or the Gardiner, *to graff upon a ſtrange ſtock*? &c. Doth God take care for *Beards, Cloaths*, &c. No doubtleſs! but under thoſe ſmall maters, great were hidden: Thoſe were rites of *Zabian* ſuperſtition, and God would caution his peop'l from their Superſtitions, as well as their Daghters, diſtinguiſhing them from ſuch neighbors, as well by Negative as Poſitive laws.

II. NOW, whatever was Rational in the Old law is to be reteined in the New, but accomdated to it. This therefor, that it may not be defective in Neceſſaries, muſt have it's Diſtinguiſhing rites too; yet that it may not gall the neck, or burden the back, or infringe the *liberty wherewith Chriſt hath made us free*, they are as few and as eaſy as poſſib'l.

To which purpoſe St. *Auguſtin* ſpeaketh very well upon another occaſion *Primum itaque tenere te volo, quod eſt hujus diſputationis caput, dominum noſtrum J. C. ſicut ipſe in Evangelio loquitur, levi jugo nos ſubdidiſſe, & ſarcina levi; Unde Sacramentis numero paucisſimis, obſervatione facillimis, ſignificatione præſantisſimis, ſocietatem novi populi colligavit.*

Societatem novi populi colligavit. They are the joints and bands whereby the many members are

united into one body, yet no more than are practiſed as neceſſary in all honorab'l fraternities; One for *Admiſſion*, and another for *Profeſſion*.

For as in All Noble orders, the Knight is Once publikly Inſtaled, and Ever after weareth ſom Badge, whereby he is know'n to be a brother of the Order; So hath our Lord appointed for the members of his Church: By One Sacrament they are *Admitted*, by the Other they are *Know'n*, to be his Diſciples.

Of the Former, our Lords conference with *Nicodemus*, well underſtood, diſcovereth both the Meaning and the Neceſſity; but well underſtood it cannot be, without firſt knowing the Practice and Doctrine of the *Jews* in Baptiſm.

But as ſoon as we know that they Admitted Proſelytes by Baptiſm, and believed that thereby the Heathen Soul was taken away and a New one putt in it's place: that in conformity to This belief, the perſon baptiſed was ſaid to be *New-born*, a *New creature*, a *New man* &c, and this ſo properly, that with his Name he loſt all Relation to his natural kinred, ſo as to be free to mary his Mother, Siſter, or Daghter; as ſoon as we know and conſider this (but not otherwiſe) we eaſily underſtand the reaſonab'lneſs of our Lord's diſcurs, and the ſignificance of Baptiſm. For

Nicodemus convinced that our Lord was *a teacher com'n from God, bicauſe none could do the wonders that he did except God were with him*; Yet aſhamed to profeſs this openly, makes a private addreſs *by Night*: But this our Lord, in a ſtile familiar with the Doctors, tells him is not ſufficient: he muſt make his profeſſion Publik, by taking upon himſelf Baptiſm, the badge of a Proſelyte: *Nicodemus* not heeding the

the Rabbinical ſens of *Regeneration*, wonders at the ſtrange and impoſſib'l neceſſity of *entering again into the mothers womb*: and our Lord no leſs wonders at His wonder, that *being a Maſter in* Iſrael, *underſtood not* a language ſo familiar: and thence proceedeth to tell him of greater Myſteries: *If* (ſaith he) *I tell you earthly things and ye believ not, how will you believ if I tell you heavenly things*; meaning (as St. *Paul* afterward did *Phi.* 2. 10. and in ſeveral other places) by *Earthly*, Jewiſh; and by *Heavenly*, Chriſtian Myſteries; whereof he giveth a Specimen in his *coming from heaven*, and *returning thither*, and his *crucifixion* for the ſalvation of the world.

That which we aim at in this explication of our Lord's conference with *Nicodemus*, is to make plain that he adopted into his goſpel the Jewiſh tradition of Baptiſm; making it Then, as he alſo Afterward did, a neceſſary qualification for a Diſciple: For when he took leav of his Apoſtl's, he commiſſioned them to *Diſciple all nations Baptiſeing them*, and he encoraged them with This expreſs reaſon, *whoever believeth and is Baptiſed, ſhall be ſaved.*

Where he maketh believing inſufficient without Baptiſm, upon the former reaſon, he is not a Chriſtian that is one inwardly onely: he muſt Openly take upon him the Profeſſion, thereby making himſelf a member of Chriſt's Church; If he will be ſaved by him, he muſt be know'n by his Mark to be a Lamb of his Flock.

THE Reaſon is not Leſs, but Greater for This Other Sacrament: We receve Baptiſm but once, and That without our conſent: As were we our ſelvs when that ſeal was putt upon us, ſo was it's impreſſion; when we com to underſtand it, we are at

liberty, to Own, or Renounce it; and whether we do This or That, appears by no other viſib'l mark, but only by our Receving or Neglecting this more critical Sacrament.

Thoſe who are honored with the nob'l order of the *Garter*, as they are firſt ſolenly enſtaled, ſo are they ever after obliged (eſpecially in publik aſſemblies) to wear the *George*, the *Riban*, the *Starr*, &c. as Permanent and Conſtant badges of the honor and vow they have receved.

And if any perſon, however honorably enſtaled, ſhall afterward lay his habit aſide, he doth not only break the Law of his order, but renounce his Intereſt in it, as refuſing to be any longer a brother of that royal fraternity; which hath more than once be'n practiſed by foren Princes, who entering into hoſtility with the Kings of *England*, have ſent back their *George*, in token of defiance: and this is our ſecond conſideration.

III. *EVERY ſuch mark, however ſlight in the Mater, muſt be highly eſteemed because of it's office.* In Natural laws, the importance is meſured by the intrinſik vertu of the Duty: But in Poſitive laws, the Will of the Lawgiver, as it is the only Reaſon, ſo is it the only Meſure of their valu: and is it ſelf no other way to be meſured, but by the End for which it is ſtabliſhed, or the Puniſhment wherewith it is garded, the Mater being uſually ſlight and (of it's own nature) inconſiderab'l.

Yea, the Lightneſs of the Mater addeth Weight to the Diſobedience: For whoever diſobeyeth for a Small mater, maketh Smaller account of the Command, than of that which he prefereth before it.

If

If we look no further than the Mater of the Law which God gave *Adam*, it beareth no proportion with the Puniſhment. But when we conſider that it was not a ſingl Law, but a Sacrament: *i. e.* a *Signe* between God and his new made creature; whereby it muſt appear, whether he would own him for his Lord, or no? and This declared by the Threatening annexed; now muſt the offence be judged, not by the worth of the Ap'l, but of the Sacrament: It was not now an Act of mere Diſobedience, but of Rebellion: he did not only break the Comandment, but break off the Yoke of the Commander.

FOR This reaſon did God annex the penalty of Death to ſuch laws, which could no otherwiſe deſerv it, but upon this account, that they were *Signes*: *Uncircumciſion*, *Sabbath breach*, &c. were of themſelvs as inconſiderab'l as eating an *Apl*; yet were they made Capital at the ſame time as they were made Badges of an *Iſraelite*.

Gen. 17. 14. *The uncircumciſed manchild ſhall be cut off from his peop'l, he hath* BROKEN MY COVENANT.

Exod. 31. *My Sabbath ye ſhall keep for it is a* SIGNE *between Me and You, every one that defileth it ſhall ſurely be putt to Death.*

Exod. 12. *The Paſſover ſhall be to you, a* MEMORIAL, *whoever eateth unleavened bread, that Soul ſhall be cut off from* Iſrael.

THIS Great care of God in garding ſuch laws taght his peop'l to inferr, that they muſt alſo be ſacred in the Reverſe: If a *Jew* muſt not *Omit* them, bicaus they are a *Signe*, then for the ſame reaſon, muſt not a Gentil *Uſurp* them: And as God made the

the One capital ſo did The make the Other; bicaus the One no leſs than the Other, robbed them of their Diſcriminating, that is, All their vertu.

The Gentil (ſaith the Gemara Bab.) *which obſerved the Law of* Moſes *was guilty of death, bicaus it is ſaid* Moſes *commanded us a Law for an inheritance. It is an Inheritance to Us, not to the* Gentil: yea, their moſt learned *Maimonides* ſaith that *if a Gentil celebrated a Sabbath, thogh he miſtook the day, yet if he did it with Intention to keep the Sabbath, he was guilty of death. They did not indeed inflict death on ſuch offenders, but ſtripes only: yet not without admonition, that he was guilty of death, thogh not puniſhed with it.*

For this, thogh they had no direction from God, yet had they from good Reaſon, and are ſeconded by the Apoſt'l, who ſaith *Circumciſion is nothing and Uncircumciſion is nothing*, yet *to him that is circumciſed Chriſt profiteth nothing*: ſo the One is mortal under the Goſpel as the Other under the Law.

Now, the Lord left us this Sacrament as *Moſes* left his heap of Ceremonies, for an Inheritance: and it is equally unlawful for a Chriſtian to Omit it, and for a Jew or Heathen to receve it.

(*) YEA it is very conſiderab'l that the Apoſt'l both deſcribeth and amplifieth the crime of Apoſtacy from Chriſtianity, by contemt of This Sacrament. *He that deſpiſed* Moſes's *law died without mercy under two or three witneſſes: of how much ſorer puniſhment ſuppoſe ye ſhall he be thoght worthy, who hath troden under foot the Son of God, and hath counted the bloud of the Covenant, wherewith he was ſanctified, an unholy thing, and hath do'n deſpight to the ſpirit of Grace.*

(a) *Pa. Part. 2. ch. 3. N. 2.*

In

In which words *the blood of the Covenant wherewith a Christian is sanctified*, cannot but signify the Cup whereof our Lord said *This is my blood of the new covenant which is shed'd for you*; and thence it is manifest, that the Apostl amplifieth the crime by comparing the Law of *Moses* on one side, with the Son of God, the author of the new covenant; the Holy ghost, the promoter of it; and this Sacrament the seal of it, on the Other side: Whereby we cannot but perceve, both what great weight the Sacrament carieth, seeing it is thoght worthy to be putt into the same Scale with the Son of God and the Holy ghost; and how great a fault it is to neglect it, seeing the crime of Apostacy it self is thereby amplified.

God forbid we should not allow for so great a change (however unjustifiab'l) as hath long be'n made both in the Practice and Doctrines of Christ's Church, whereby This Sacrament hath lost much of it's interest in our Publik worship; but should charge those as Apostates from Christ, who perhaps fearless to shed Their own blood in his Service; than to Drink His at his Tab'l.

Yet may we do well to consider that the poor man who *gathered sticks upon the Sabbath day*, thoght as litl of apostacy from the law of *Moses*, as We do of renouncing the Gospel of Christ.

Yea, look we upon the words before us; Who were they that *died without mercy* as despiseing *Moses*'s law? Were they only such as fell from Judaism to Idolatry? Were they not All such as neglected any One of those rites, whereof God had said *it shall be a sign between me and you*?

When therefor all is considered, we can plead nothing but the goodness of our Intentions, or the greater

greater goodnes of God's mercy; if shunning such punishments as the *Corinthians* deserved and suffered for drinking this Cup Unworthily; we incurr the *how much sorer punishments*, whereof those *must be thought worthy*, who by deserting our Lord's Supper, interpretatively renounce their profession of Christianity.

For if the Apostl's argument be good, whereby he aggravateth the Sin of Apostacy, bicaus thereby the Lord's Supper is slighted; it cannot be a bad one, which inferreth that it is a great crime to slight the Lord's Supper, bicaus thereby Christ's Livree, and consequently his Authority, is laid aside.

Those very persons who perhaps will not Acknowledge (certainly do not Urge) what we have said, concerning this Necessity of receving the Lord's Supper, as a *Badge of our Christianity*; yet if they be demanded the essential marks of a tru Church, will not fail to assigne *ministration of the Sacraments*, for One: and methinks it should troub'l a reasonab'l man, to Affirm the *Ministration* to be necessary, for a true *Church*, yet Deny the *Reception* to be necessary for a True *Member*.

But as the Council of *Agatho* heretofore, so most reformed Churches at This day, declare that those who receve not the Sacraments, ought not to be reputed for Christians: for which censure we have seen reason sufficient.

IV. BUT bicaus we have now made judgement of the valu, at which God rateth his Laws, not only by the service they do in distinguishing his peop'l from strangers, but by the Penalty wherewith he gardeth them; lest we be tempted

ted to think our Lord had no great Regard to This Inſtitution, becauſe he threatneth no Puniſhment to the deſerter; we muſt conſider the great difference between Chriſt and other Law-givers.

He declared his Kingdom not to be of this world, and 'tis plain his Puniſhments are not, nor did he annex any to This Command.

For thogh the Apoſt'l, the more to prevail with the *Corinthians*, who were a ſenſual peop'l, ſpeaks no leſs, and perhaps more, of Temporal than of Eternal puniſhments; yet doth he therein rather ſpeak his Own Reaſon, than our Lord's Revelation; who hath not bound this duty upon us by any chains of *Fear*, but the much Stronger and more Proper *bonds of Love*; and it muſt not be a Diminution, but Aggravation to the crime, if we *break Such bonds in ſunder, and caſt ſuch cords from us.*

The very Deſign of the Command is, a *Thankful remembrance* of the Author's Death; aud to kind'l the ſpirit of Thankfulneſs with the bluſtering of Threats, had be'n moſt incongruous. *Do this, or Dy*, may very well ſuit with the ſpirit of Bondage: but, *Do this in remembrance of My Death*, to an Evangelical ſpirit is much more Proper, than, *Do this for fear of your own death.*

YET leſt his Inſtitution ſhould loſe by ſuch his kindneſs, he was careful to recompence it with many marks of his ſingular favor, and Recommend it to our eſteem by many advantageous circumſtances.

It is not now ſeaſonab'l to obſerv, that long before it was fit to Stabliſh the Inſtitution, he could not Forbear to Foretell it; and That, ſo plainly, that many will not take his own explication; but

will needs think the *eating his fleſh, and drinking his blood*, which he himſelf interpreteth by *Believing*; muſt be meant of *This Bread*, and *This Cup*, which he had not Then honored with any ſuch relation.

Nor ſhall I at preſent take notice what care he took of it after his Reſurrection, yea after his Aſcenſion: but only what ſingular regard he had to the Circumſtances wherein he Stabliſhed it.

St. *Paul* is very careful to mind us that it was *the ſame night in which he was betrayed*: And good reaſon had he ſo to obſerv the Seaſon, ſince our Lord himſelf expreſſed a wonderful eſteem for it.

With a deſire (ſaid he) i. e. *with a vehement deſire have I deſired to eat This Paſover with you before I ſuffer*; and immediatly commented upon theſe words by this Inſtitution. And why ſuch longing for THIS Paſſover above all Other Paſſovers? The Apoſt'l intimateth a dubl reaſon.

1. *It was his laſt night.*

2. *It was the night wherein he was betrayed*, and knew he ſhould be ſo; and conſequently as it was the *Laſt*, ſo the *Bittereſt* of All.

1. It was the *LAST*. Other Paſſovers Prefigured his death: This both Prefigured, and Accompanied it,

Had he do'n this in any Former Paſſover, he muſt both more incongruouſly have commanded his Apoſtls to Remember what had not yet a Being; and leſs Powerfully have recommended, what was ſo diſtant as not to be diſcerned; and perhaps the intervening time would have Blotted the command out of their Memory, before the meaning were Printed upon their Underſtandings; which apprehended nothing

nothing of his intended death, till That Laſt night.

But now his Death being in a manner Preſent, Gave That Life to the Law, which it Took from the Author: For the words of Dying perſons Live longeſt, and Reign moſt powerfully, in the ſurvivor's affections; Potent, bicauſe they carry with them all the Powers of departing life; and Venerab'l, bicauſe attended with all the Horrors of approaching death; as coming, not only From the Soul, but With it too: They contract into a point, all the rays of dear Affection in the Speaker; and moſt powerfully enflame it in the Hearer: A Truth, more ſenſibly felt by ſuch as have received the Laſt requeſts of departing friends; than can be expreſſed in Any, but ſuch Dying Language.

I doubt whether All *Auguſtus*'s Living careſſes, expreſſed ſo much Love to his *Livia*, or ſtamped ſo Deep and Laſting impreſſion upon her Memory, as did his Dying complement: *Livia conjugii noſtri memor vive & vale.* What Expreſſions and Incentives of dear Affections, did thoſe few ſyllabls, at Such a Seaſon, contain? He thereby told her, that he was now to leav Empire, Life, and Her: But it was in Her Power, to preſerv him in a great part of All Three, eſpecially That, which of All was deareſt to him. He had long made her heart his Throne, and Now deſired to have it for his Monument: he therefor prayed both the Gods and Her, to take care for That life, wherein were preſerved the remains of his Own.

To this purpoſe, but infinitely more obligingly, ſpake our dying Lord: not in the language of a Faint, but Quiet ſickneſs; but in the Agonies of a *tormented Soul*; not in a few Complemental words,

ſuddenly offering themſelves to *Auguſtus*'s mind, and perhaps as ſuddenly flitting out of *Livia*'s, certainly dying with her; but upon a premeditated Deſign, to ſettle a laſting Monument; whoſe firm Durab'lneſs ſhould Fix the fugitive impreſſion, and by conſtant Returns, perpetually Renew it; ſo to keep his Blood from Drying up, and his Death from Dying.

His Laſt Command ought for this reaſon to be as powerful to work Obedience in his Diſciples: as were his laſt Cryes, to work Faith in the *Centurion*; ſince Theſe ſhewed no leſs the Vigor of Love, than Thoſe did that of Life, at the very point of Death.

2. BUT much more, when we further conſider, that as it was the *Laſt*, ſo it was the moſt *Dreadful night*. This Paſſover had not only the ſame *bitter herbs* with others, but much bitterer *Gall*. He had the Devil for his Gueſt; and he that *dipped with him in the diſh*, was about to Betray him: And he had his mercileſs Enemies for his Attendants, waiting with ſwords and ſtaves, to take and deſtroy him.

This was *That dreadful night*, wherein his Soul, oppreſſed with horrors, complained, *That it was exceeding heavy, even to the death*: *The ſame diſmal night*, wherein the ſtabbing agonies of his tormented mind, made every pore of his body a wound, bleeding great grumos drops, and thoſe ſo plentifully, as to run *down to the ground*. *The ſame terrib'l night*, wherein the dreadful proſpect of his approaching ſufferings ſo confounded his faculties, that with dubled and trebled importunities, he prayed to have *That Cup taken from him*, for drinking whereof he came into the World. *The ſame amazing night*, wherein he was ſo near ſinking, that he needed

needed an aſſiſting Angel to ſupport him under his burthen. Even in *That moſt hideous night*, did his care of This Inſtitution ſo prevail over All Thoſe Horrors, which prevailed over All his faculties, as to bring him to a truce, and he ſeemed almoſt to forget, what night it was.

To Forget? No, but (what was incomparably more) to Long for it, to Deſire it With a Deſire, *i. e.* with a vehement deſire, with ſuch a deſire, as outvoiced all the cries of his terrifying and tormenting paſſions.

Could we poſſibly underſtand the load that made him complain *That his Soul was exceeding heavy even unto death*; and how much his Longings for This very ſeaſon, *outweighed* ſo great a load; then poſſibly may we adjuſt the eſteem he had for This his *Dear Inſtitution.*

V. BUT *if on the other ſide we compare the Affection, wherewith We Receve it (ſhall I ſay?) with that, wherewith we find our Lord Recommended it; we ſhall find* Solomons *words moſt perverſly verified:* As in water face anſwereth to face, ſo doth the heart of man to man: *For as the Reflex is directly Oppoſite to the Incident, anſwering the Right ſide, with the Left; ſo doth (our Obedience ſhall I ſay, or our Performance? no, but) our Neglect, anſwer* our Lords Care.

He choſe the Laſt night *of his Life for the Inſtitution; and many anſwer This, by chuſing the Laſt of their's, for the Performance; as if appointed to ſhew forth, not* His Death, *but Their own. When they have receved the Sentence of death in themſelvs, and are immediatly to receve That of God: Then firſt do they think*

think fit to receve the Body and Blood of Chriſt, *as a kind of Charm, ſomwhat better than the* Sign of the Croſs, *to fright the Devil from ſeiſing his own.*

When the Phyſician hath declared, or other Indications make it apparant, that there is no hope of returning to Thoſe ſins, which Therefore only they repent of, bicaus they are Paſt; when the Will is ſealed, wherein they bequeath That ſoul to God, whereof they had ſo long given the Devil poſſeſſion; Then, in commutation for a whole life, ſpent in contemt of This and All other holy exercifes; the Miniſter is ſent for, ſom good words ſpoken, Abſolution granted, and Sealed with This Sacrament.

And now what uncharitab'l Infidel can doubt, but that the man is Pardoned, in vertu of the One; and receved into Eternal joys, in that of the Other; ſince our Lord himſelf promiſed, that *Whoſoever Eateth his fleſh and Drinketh his bloud hath Eternal life*? For how can This Bread and Wine poſſibly be imagined at Any time fuller of Vertu, than when ſo lately receved, that the digeſtive faculty of the ſtomach, hath not at all impaired it?

OTHERS do not Thus put it off to the very Laſt. Many own it, if not a Duty, yet an acceptabl act of Devotion; Laudably, thogh perhaps not Neceſſarily, to be performed in the *mids of life*: Yet even Thoſe, (thogh not in the Same, in Another wretched ſens) make it their LAST Care.

When All other Intereſts and Inclinations are ſerved; Then perhaps ſhall This have it's turn. But if any thing elſe crave it, however Slight or Trifling it be; This Holy Office muſt yield the Precedence.

Pre-

Pretences ſo Slender, that a hundred twiſted together, ſhall not be ſufficient to draw one from a Goſſiping, or any other Meeting; ſhall ſing'l be ab'l to draw him from the Lord's Table: With *Solomons* yawning Sluggard he cryes there is *a Lion in the way, a Lion in the ſtreets*; when indeed he fears no danger, But to his Luſt or Eaſe.

I had buſineß ſays one. But (' pray ' Sir) what was That Buſineſs? Was it greater than what our Lord had, in That *laſt* horrid Night, wherein he forced all his dreadful crouds of *griefs* and *fears*, to give way to This Care? Was it ſo Importunate, that it could not be Neglected? or ſo Urgent, that it could not be Delayed? or ſo Suden, that it could not be Prevented? Didſt thou uſe all indevors, to Keep or Diſpatch it out of the way? Did it Surpriſe thee juſt in the nick, when thou wert going to the Church? and upon the very ſpot Diſable thee from performing thy then fixed Reſolution? Didſt thou Wreſtl againſt it with thy utmoſt Strength, and yield to it no otherwiſe, than as to an Invincibl Neceſſity?

If ſo, thou art *So far* excuſab'l. For Neceſſity hath This only of good nature, that it Defends thoſe moſt, who have moſt Reſiſted it. But if thou haſt either Wilfully Draw'n this pretended hindrance upon thy ſelf, or Careleſly Suffered it to ſurpriſe thee, or Tamely Yielded to it, or be'n *any way* Defective in ſtriving againſt it; look *how many grains* the Hindrance falleth ſhort of Inſuperab'l, and the Endevors of Perfect; *ſo many* doth thy Excuſe, of Juſtifiable.

BUT, the buſineſs which is too Slight, may be otherwiſe Innocent: And if it condemn when put

putt into the Oppoſit ſcale; what will it do in the Criminal! Many plead their very Negligence; in excuſe for their Diſobedience; as if they were therefor Not Guilty, bicaus they are Dubly ſo.

I was *unprepared ſaith he*: And I eaſily believ it, For None duly Prepared will be Abſent. He had not Examined Himſelf: I know That too. For he that hath do'n ſo, muſt find that Omiſſion of a duty, is a Crime. I may add, he hath not Examined his Obligation; for had he do'n ſo, he muſt have found, that the ſame Apoſt'l, from who's miſtaken words he deriveth his excuſe, ſpeaketh Imperatively to Both alike: *Let a man Examin himſelf, and ſo let him Eat.*

Go to the next Seſſions thou trifler. Go, and There learn if any Offender be quitted, upon pleading himſelf Therefor *not guilty* of the crime he is endited for, bicaus That was the conſequent of Another: See if a Thief be quitted, if he plead, he ſtole bicaus he was *Covetos*: or a Murderer, if he plead, he killed bicaus he was *Malicios*: Or a Rebel, if he plead, he Rebelled bicaus *Ambitios*. But if neither Theſe, nor any Other Malefactors, be quitted for pleading One crime in juſtification of Another; then know, that for the ſame reaſon, thou canſt not be juſtified, by pleading Unpreparedneſs in excuſe for *Diſobedience*; ſince That is a breach of as poſitive a Law as This.

BUT *Unpreparedneſs*, thogh it cannot Wholly juſtify, may in Part Excuſe it ſelf. It is but a ſing'l omiſſion, hath broken No Other Law, but This One. There are, who go higher; and plead the Greateſt Guilt.

Charity is the Greateſt Command in the *Moral*; and

and if poſſibl, yet More highly enjoined in the *Evangelical* Law. That, is as much a Moral mark of a *Diſcip'l*; as This, is a Ritual one. For he that ſaid *Do this in remembrance of Me*, ſaid alſo, *By This ſhall all men know that you are my Diſciples, if ye love one another.*

Yet ſom are ſo impudent, as to plead their very *Uncharitableneſs*, in barr of This Duty; as if they were therefore innocent, bicaus they caſt off Both their Badges of diſcipleſhip, that they may not make One, give the Ly to the Other.

I am not in Charity ſaith One, and to this Another addeth, *I never will be.* Theſe are indeed Unworthy to com to the Lords Table, but ſo they are, to be caled by his Name. I wonder not, that Such ſhould be afraid to *Eat This Bread and Drink This Cup*; but I wonder, that they dare Eat, or Drink, or Sleep, *at all*; much more that they dare Pray in our Lord's Name; and moſt of all, that they dare do it in his Words.

For he that ſaith, *Forgive me as I forgive*; while he denyeth to Forgive, needeth no other Guilt, nor no other Sentence, to exclude him, not only from This, but from the *Eternal Supper of the Lord.*

Under Theſe Three heads com the general Excuſes which are pleaded as hindrances from Performing, what Nothing could hinder our Lord from Commanding. Buſineſs, Unpreparedneſs, Uncharitableneſs: *The firſt, too ſlight to be mentioned*; *The ſecond, too criminal to be juſtified*; *The laſt, too groſs to be pardoned.*

VI. THERE are other leſs General, but not leſs Frivolos excuſes; which cary more ap-

pearance of Conſcience, but not a jot more of Reaſon; as being equally weak upon a *contrary account*; Theſe are as much too Strong, as Thoſe are too Weak. Thoſe cannot be juſt excuſes, bicaus they are Eaſy, and *ought to be avoyded*; nor Theſe, bicaus they are Impoſſib'l and therefor Needleſs to be avoided.

For when we ſerioſly conſider, that our *Lord* Therefor choſe ſuch a ſeaſon, that by the Difficulties which himſelf broke throgh, in the Inſtitution, he might teach us to yield to None, in the Performance; we muſt find it no leſs unreaſonabl, to think he would Clog ſuch a duty with Impoſſib'l Conditions; than that he would have it *poſtponed* to our Slighteſt Inconvenliences.

For it is irrational to ſay, He valued *it ſo high*, as to think it worthy his Greateſt Care, and yet left it *ſo encumbered* with difficulties, that it muſt Rarely, if Ever, be celebrated.

Thoſe therefor who object ſuch Hindrances, as muſt frequently, if not Conſtantly occurr, and are as hardly to be Overcom'n, as Avoided; muſt needs caſt a great blemiſh upon That *wiſdom*, and *goodneſs*, that ſhould provide ſuch a Coſtly Feſt, uſe ſuch care to *ſharpen our Appetites*, bid us with ſuch earneſt opportunities; yet lay ſuch barrs in the way, that we may *not Taſt it*, thogh we endeavored our utmoſt.

Some cannot receive, bicaus they cannot do it without communicating with ſuch as they know (or at leaſt ſuſpect) *to be Unworthy.* Theſe, if they want not Charity toward Them, whom they ſo Boldly, and perhaps Unjuſtly, condemn; certainly want Appetite to this Feſt: For, as none but the worſt of men, are by St. *Jude* branded with This character, that

that [*they are ſpots in our Feſts of charity*] ſo doth the *ſame Apoſt'l* declare, that ſuch Spots did not hinder the Saints from celebrating the Feſts Themſelvs: The truly loving Soul, will not diſdain to com to Chriſt, thogh incompaſſed with Publicans and Sinners.

Som cannot receve it, bicauſe they cannot do it except they kneel: And kneel they cannot (not bicauſe it is otherwiſe unlawful, but) *bicauſe it is commanded by their Governors*, Theſe manifeſt their appetite greater to Diſobedience, than to their Duty: Not only bicaus they chuſe to Omit this Duty, which the *Lord never diſpenſed with*, much leſs forbad; but bicaus they make Diſobedience to his Officers more eligib'l than Obedience to Himſelf.

Som cannot receve, bicaus the Miniſter is not (at leaſt they think him not) *a Saint*: Theſe cannot have very great eſteem for the Treaſure, who refuſe it, bicaus *broght in an earthen veſſel, yea or a polluted one.*

Theſe, and ſuch as Theſe, are the pleas of the Scrupulos, wherein they differ no more from the Irreligios, than the Coward doth from the Sluggard. And as Every one of their pretences, hath its Own Proper weakneſs; ſo do all agree in this One; that they caſt an inexcuſab'l diſhonor upon our *Lord*, as Commanding and Endearing a Performance utterly Impracticab'l.

FOR ſince he could not but foreknow, that in All Ages and Places, there would be ſom *ſpots in the Feſt*, ſom unworthy *Miniſters in the Church*, and Som rules for Publik Worſhip, in every country: how can we ſuppoſe he ſhould forbid us *to Do this*,

if any ſuch Inconvenience ſhould ly in our way?

How could he be at once ſo Careful to ſtabliſh the Command in midſt of ſo Many, and ſo Great Hindrances; and yet ſo Regardleſs of the Performance, as to require us to yield, either to far Leſs than Himſelf ſtruggled with, or ſuch as we cannot *fail to meet with*?

How eaſily are Both Kinds of excuſes anſwered by that One fundamental rule of *Epictetus*, teaching us to know our Duty and Happineſs? *Be careful* (ſaith he) *to diſtinguiſh between* τὰ ἐφ' ἡμῖν, and τὰ οὐκ ἐφ' ἡμῖν. Whatever is pretended for an hinderance, either Is in our power, or Not: If it be, Remove it; if Not, Paſs it by.

To examin our ſelves, To repent, To be in Charity, &c. are therefor our Duties bicaus in our Power: But to Make, Alter, or Take away Ceremonies, To exclude whom we judge Uuworthy, either to Give or Recere the *Sacrament*, &c. cannot therefor be our Buſineſs, bicaus they are not in our Power: Thoſe cannot hinder us, bicaus we can Maſter them; nor Theſe, bicaus we can neither Maſter nor Avoid them.

Thoſe who plead the Former, condemn Themſelvs, as not having do'n their endevor; and Theſe who plead the Latter, accuſe our *Lord*, as requiring what no endeavors can make Poſſib'l: And both the One and the Other may find their ſentence in Thoſe Difficulties, which our *Lord* therefore thoght Seaſonab'l for his Inſtitution; that Thereby we might underſtand, he would not admit Any for Excuſes from his ſo highly favored ſervice.

HOW unhappily now do we make the Image out do its Office! How doth our Lord *ſuffer more in This Repreſentative,*

ſentative, than he did in his Body! By their agreement in delivering up his Perſon, Herod *and* Pilate *were made friends: But the* Profane *and the* Scrupulos, *though they jointly Neglect the Sacrament, cannot be ſaid to Agree, ſince their mutual Oppoſition is not thereby Abated, but Encreaſed and Perpetuated.*

What ſtrange Antipathy is there in our Nature, more againſt This, than any Other of our Lord's *Command! that Both extremes meet, not only in Practiſing, but in Juſtifying Diſobedience to it, and That, upon pretence of Honor to the Author! And what luck hath This One Error, that it ſhould be countenanced with (the livree of Truth) the Concurrent aſſent of Oppoſit parties!*

Were the caſe put in Other names, how plain would the truth appear, to the firſt glance of the unprejudiced ey! For Inſtance,

It is ſaid, that Tib. Gracchus, *finding two Serpents in his chamber, conſulted the Sooth-ſayers, and being by them told,* that if he let the male eſcape, his wife muſt dy; if the female eſcape, himſelf muſt dy; *lest go the female, ſo to preſerv his wives Life with his Own Death.*

Suppoſe we now, he had employed great care and coſt in procuring an excellent Picture, moſt lively ſetting forth his ſo great kindneſs; and had on his death-bed, which for her ſake he ſuffered, recommended it to his Cornelia, *praying her to keep and uſe it, as a token and remembrancer of his Love, and Death.*

What would gratitude have obliged Her to do? to caſt it into ſom by-corner out of ſight? ſuffer it to be ſullied with duſt? or buried under lumber, neglected and forgotten? Would it not have obliged her to hang it in her chief room, where ſhe might beſt honor it, not only with her care to keep it from abuſe, but with her frequent looks,

ſtill

ſtill thereby renewing upon her heart, the contemplation of the great love *of her dear* Gracchus?

No one certainly can doubt, which of theſe two ways beſt ſavor of Love and Gratitude.

How then can we pretend to honor our Lord, *when we anſwer his ſo great care, both in Providing and Recommending This ſo excellent a Repreſentative of his death; by a contrary care in ſeeking pretences to lay it aſide?*

We read (indeed) that ſom Heathen worſhiped Mercury *by caſting ſtones at his Image; and ſom others worſhiped* Pehor *by turning their back parts to him.*

Strange expreſſions of honor and worſhip! and contrary to the univerſal ways of mankind! Tet not ſo contrary to nature or Cuſtom, as Our way of honoring the Sacrament, is to the expreſs Words of its Author; who doth not only impoſe the duty, by a peremptory Command to Do this; but bind it upon our hearts, by the endearments of All circumſtances; which manifeſting his Own care in Stabliſhing, importune Ours for Performing it.

CHAP.

CHAP. IV.

It is Appropriat to our Lords Person.

I. No other Law sheweth the Person; but only the Will of the Lawgiver.

II. *This cost our Lord more than any other Law.*

III. *It is a perfect Image of our Lord in his sufferings.*

Great care to make it lively and lasting.

Looks upon All our affections. Represents all our Lord's: Not only his Image, but his Deputy.

IV. *Our neglect maketh a new resemblance, not intended by the Author.*

WE have read'd the *Inscription*, and thereby found the same import writen upon This Sacrament, as God wrote upon Those laws of *Moses*, which he made capital for This express Reason, because he had made them *Signes*: For though our Lord have not garded This with the same Penalty, yet must not That be imputed to the defect of his Esteem, but to the Nature both of his Covenant and This Seal; and the appearance of such neglect is abundantly confuted by his care, to bind the duty upon us by such obligations, as are more Proper to his Covenant, and ought to be more Potent upon our Affections.

Weare now to consider, that as it beareth his *Inscription*, so doth it his *Image* too; as it asserteth his

his Autority, ſo doth it repreſent his Perſon?

This, and This Only of All his Laws is appropriate to our Lord's PERSON, and thereby may claim a ſingularity of Dignity and Power; not only above all the Laws of *Moſes*, but above all Other of his Own.

1. It exceedeth All ſuch Laws of *Moſes* as we have found capital to the Jews for This reaſon, bicauſe they were to be a *Sign between Him and his Peop'l*: For they were to be Signes only of his Will, not Images of his Perſon: *Moſes* ſaid it of the whole diſpenſation, *Ye ſaw no Shape, only ye heard a Voice*: No repreſentation of God's Perſon, but only of his Will, and That too only by Words, and by Such Words too, as carried no other Figure but only his Abſolute, Dry will, unrecommended by any other reaſon, but *ſic volo, ſic jubeo*.

What was there in *Circumciſion*, but only This, that God Commanded it, bicaus he Would have it a Sign between Himſelf and his Peop'l; on his Own part, of Empire; on Their part, of Subjection? The *Paſſover*, indeed, and the *Sabbath*, did not only Commemorate, but Repreſent; the One, a Work of his Providence; the Other, his Reſt after Creation; yet neither the One nor the Other pretended to exhibit his Perſon.

2. Yea, even the Moral Law, which is not canceled, but improved by our Savior, and is more properly the iſſu of his Goodneſs than his Will; cometh ſhort of This Sacrament in This, that no Precept is appropriat to our Lord's own Perſon; ſpecially not to his Human Nature, to which none of them pay any acknowledgment.

In the reſt, the whole Trinity is honored, bicaus they

they ſerv the whole Divine Nature: In keeping them we obey the Father alſo, from whom the Son profeſſed to have receved them; If they partake his Spirit, the Holy Ghoſt is honored; but Spirits have not *Fleſh and Blond*, as we ſee this Sacrament hath: By the Reſt, we ſerv God: by This, the *Mediator between God and Man, the Man Chriſt Jeſus*; to who's Mediating, Suffering, Human Perſon, This ſervice is adequately proper.

All our Founders, as they have provided us Maintenance, ſo have they ſuch Statutes, as they thoght moſt conductive to our enjoyment of their bounty, and the ſervice of God's Church; and Som of them have left particular ones, for Commemoration of their own Perſons: Thoſe, we own our ſelvs obliged to Obey; but Theſe, to Embrace; and are ready to pronounce That man unworthy the Benefit, who ſhould contemn the Perſon, in ſuch commemorative Statutes of the Benefactor.

This is the Sole Law of the Later kind: In the Reſt our Lord ſpeaketh as a Lawgiver, a Shepherd, a Father; inſtructeth us in our duty to God, our Neighbor, our Selvs: Every one pointeth ſom Other way; This only pointeth to his Own body, and ſaith, Do this for my ſake, *Do it in remembrance of Me*, of my Body, my Bloud, my Death: The Death which I was willing to Suffer for Your ſakes, you cannot ſure but think worthy to be Remembred for Mine, eſpecially conſidering the care I take to have it ſo.

This is therefor *the cord of a Man* in a Singular ſens, bicauſe it draweth and bindeth us to our Lord as he is Man: It is not only the Law of our Lord, but of our elder Brother: He that ſaid, *If you love*

me, keep my Commandments, recommendeth them after the ſame proportion as they relate to his Perſon; If you love Me, you will keep All My Commandments, bicaus they are Mine; but This above All, bicaus it doth not only relate to Me as it's Author, but as it's Object; it is not only my Commandment, but my Monument, and claimeth not only your Obedience, but your Love.

Whatever influence ſuch a Perſonal intereſt may have upon Others, who obey our Lord only for their Own ends, hopes, and fears; one would think it ſhould not fail of reaching thoſe, who's whole devotion is exerciſed in amorous paſſions toward our Lord's Perſon, *To cloath our ſelvs with Chriſt's righteoſneſs, to role our ſelvs upon him, to be maried to him, to ſay none but Chriſt, He is mine and I am His*, &c. Theſe and the like amorevolezzas cannot ſit but with an ill grace, upon ſuch as neglect This office, not only ſtabliſhed, but endeared by himſelf, as the only one wherein his perſon is concerned.

My Father's picture is therefor more eſteemed by me, bicauſe it is my Fathers; it giveth me ſom kind of enjoyment of his very company and converſation; and had he in the very agonies of death recommended it to my affection, requiring me to treat it with ſuch care as I thoght due to the relation which That had had to him, and himſelf, to Me; I muſt then have preferred it above all the other Legacies he had left me.

All This care we have already ſeen out do'n by our Lord, in that he inſtituted This Sacrament as his Commemorative, and recommended it by chuſing the moſt effectual ſeaſon for that Inſtitution.

But had my Father been at extraordinary coſt in pur-

purchaſing ſuch a picture; had he boght it with Loſs of a limb, or Danger of life, Knowingly and Willingly undergo'n; then muſt I proportion my eſteem of it, not only by the relation it had to my Father, but to the Valu of the price which he thoght it worth.

II. THIS then is another ſingularity, wherein this Inſtitution exceedeth All other Precepts: It coſt our Lord more than them All. The reſt provide for Our happineſs; but rob not our Lord of any part of his Own. His power is Exerciſed by them, but not Weakened. In every one of them he ſpeaketh like a Father, with the Greateſt Love indeed, but with no leſs Authority.

All his other Laws agree in This one uniform deſigne: They promote our happineſs in all kinds, Private and Publik, Inward, and Outward, Temporal and Eternal: They exalt us above the Troubl's of this world, by advancing our affections above its Cares and Pollutions; make us both Uſeful and Amiab'l in our generations, Spiritual in our affections, Godlike in our converſations, *Perfect as our Father which is in Heaven is Perfect*, no leſs in Happineſs than Goodneſs: But they promote not any Other intereſt of God, beſides his Delight in making and ſeeing us Happy: And This indeed is a ſtrong cord to draw us both to Love and Obedience twiſted of Gratitude and Intereſt.

And it is ſtrengthened by the addition of another: The kindneſs of his Promiſes is at leaſt equal to That of his Commands. He imputeth for a Service, and promiſeth Rewards infinitely greater than the beſt Service could pretend to, if we will accept of

the happineſs which he contriveth for us by Such Commands as have no other deſign but our good: Yet This kindneſs too, however Great towards Us, is to Him as Cheap as the Other. For what the Pſalmiſt ſaith of his Works, we may apply both to his Laws and Promiſes; *He ſpake and it was do'n, he commanded and they were created*: None of them coſt him more than a caſt of his Wiſdom and Goodneſs upon our happineſs.

But the work of our *Redemtion*, coſt him not only a word ſpeaking, but *ſtrong cries and tears*; whereby he purchaſed to himſelf another Right; ſo much more obliging to Us, by how much more coſtly to Himſelf, than That of a Creator: This Inſtitution therefor muſt be more eſteemed, bicauſe to him dearer than all his Works, Laws, and Promiſes: That our great Creator ſhould *take upon himſelf the form of a Servant, and becom Obedient*; yea, That of a Malefactor, *and becom obedient unto DEATH, even the death of the CROSS*; That he ſhould with his heart bloud purchaſe to us a pardon for breaking his own ſo gracios Laws, and to *Himſelf a peculiar peop'l zelos of good works*, that ſo they might be capab'l of his ſo promiſed rewards; *leaving us an exampl that we ſhould follow his ſteps*, which it is no leſs Shameful to Deſert, than Impoſſib'l to Outgo, either in Active or Paſſive obedience; This indeed is a moſt Admirab'l and no leſs Powerful charm, to conſtrain us to follow ſuch a *Captain of our ſalvation*. Theſe things for their admirab'l Lovelineſs the very Angels, the unconcerned *Angels deſire to look into*, much more muſt they attract Humanity.

As therefore this great *Captain of our ſalvation was made perfect by ſufferings*, ſo did no voice of his call

ſo

ſo loud upon Us to Follow him; as That, whereby he caled upon his Father, as forſaking him. Never was he more a King, than when Crowned with thorns, Anointed with his own bloud, and Enthroned on his croſs. Yes! That was his Coronation day; himſelf caleth it his Exaltation; *I, when I am exalted, will draw all men unto me*: All men, of All humors and complexions, All Nations and Ages.

There, There was he exalted on the throne of Love, There did he ſtretch out his inviting arms, There did he open, not his Arms only, but his Heart, who's wide door let out his bloud, to make room even for thoſe that ſpilt it.

The ſtubborn metal, that will not be broken by his Authority, will be melted by his Love; who's flames cannot be better kindled or fueled in our hearts, than by the wood of his croſs; nor can That be better ordered, than by This Sacrament.

By this he is ſtill *ſet forth crucified among* Us, (as heretofore among the *Galatians*) however remote in Time or Place: By This he is ſtill exalted to his croſs; by This doth his heart ſtill open it ſelf, to guſh out freſh bloud, and his mouth to utter new criés.

III. WE have ſeen great Care and Coſt, which may teach us to Prize it; but we have not yet conſidered the Art, which muſt invite us to Love it. Hitherto we have lookt upon it as our Lord's Monument, which may Commemorate, but not Repreſent the Erector.

Abſalon built him a Pillar, in defect of a Child, to perpetuate his Name: It was very Magnificent, and in its kind very beautiful; but its Beauty was quite of Another kind, than That wherein *Abſalon* himſelf

ſelf excelled: It bore his Name, but not his Likeneſs; 'twas his Monument, but not his Picture.

Lot's wife became a *Pillar of Salt*, i. e. an everlaſting monument: Let us, for once, ſuppoſe her body turned to a ſtatu, as is generally believed: This were a better Monument than *Abſalon*'s, and more Coſtly; it might much more properly bear her Name, bicauſe it might as much be caled *Lot*'s wife, as the dead body may be ſtiled the man: Yet muſt it com ſhort of this Sacrament, bicauſe This repreſenteth, not only our Lord's Body, but his Soul; not only his Sufferings, but his Love; not only his Death, but his Benefits.

Suppoſe we it were no more than a mere lifeleſs Statu; Erected for no other end, but only to Commemorate his Perſon: The Loweſt conſequence of this Loweſt ſuppoſition will be This: that whatever honor or contemt we ſhew it, muſt paſs throgh It, and reach the Perſon repreſented by it

Bicauſe the Perſons of the *Ceſars* were ſacred, therefor were their Statues ſo too; not only ſecure from violence themſelvs, but ſecurities to ſuch as fled to them from it: And on the contrary, thoſe who maliced the Perſons, when they durſt, ſhewed it on their Images, either by caſting dirt upon them, or by caſting them down to the dirt.

Whoſoever profaneth This Sacrament (as the *Corinthians* did) defileth our Lord's Statu with dirt; whoever wilfully forbeareth it, much more whoever *teacheth men ſo*, giveth it a pull toward caſting it to the ground. For to Forget a Commemorative, or hide a Repreſentative, is no better than caſting down a Statu, who's worth is Loſt when Unſeen.

BUT the affront to the Perſon riſeth in equality with

with the Livelineſs of the Statu, a certain ſign of the eſteem at which the Erector prized it. A great Maſter gave This for a reaſon of his extraordinary care about his pieces: *I paint* (ſaid he) *for eternity*: By this Sacrament *we ſhew forth the Lord's death* [*till he com,*] and he was careful its Perfection ſhould be worthy its Duration.

Did my Father's picture, by the mere workmanſhip, deſerv all the Coſt and Care he had beſtowed upon it; were it a piece ſo exact, that it might moſt properly be ſaid to be do'n *to the life*; did it repreſent more than ever any picture pretended to do, not only the air of his countenance, but the paſſions of his ſoul; I muſt then valu it not only by the Price it caried in His eſteem, but for the Reaſon why it did ſo.

This Sacrament ſheweth as much our Lord's Wiſdom, in making it Worthy our affections, as his Care in recommending it to them: So many and ſo contrary aſpects and motions, and all ſo lively ſett forth, proclame the author to have employed as great Art as Care, and as great Affection as Either, in making a piece ſo many ways perfect.

It is one property of a good picture, to look directly upon every ſpectator, and ſo doth this upon ever⁄ paſſion of our ſouls. For what is the affection which thou deſireſt to gratify with contemplation of thy dear Savior? Wouldeſt thou melt in *Compaſſion*? behold, he Suffereth. Wouldeſt thou flame with *Love*? behold, he ſaveth thee by his ſufferings. Wouldeſt thou be filled with *Joy*? behold, he Feſts thee.

Som pictures are ſaid to repreſent the very motions of the ey, lip, &c. but never did any pretend to repre-

represent the pulses of the heart, or the passions of the soul, or performances of the person: But here we see a *drama* of all our Lord's kindnesses.

Wouldest thou look upon his very Sufferings? Behold the Bread is broken, and the Wine Poured out. Wouldest thou see the Benefits? Behold the Bread strengthens, and the Wine Chears the heart. Wouldest thou see his Love? Behold, he giveth thee his very Flesh and Bloud. Wouldest thou embrace him in thy Bosom? Behold, he entereth into thy very Bowels. There is not any Devotion, which here can want its Object, nor any Grace, which here can want its Exercise.

NOR is it a Dead (thogh Lively) piece: A dumb, Deaf, Unactive Clout or Stone, colored with a Pencil, or figured by the Chizzel; no, it hath not only Liveliness, but Life: It is not only our Lord's Image, but his Deputy; carieth not only his Likeness, but his very Presence; It is such an Image of our Lord as the Moon is of the Sun, supplying his absence by transmitting his beams and influences; so that while the body of the Sun is with the *Antipodes*, he may truly be said to shine upon us. This Sacrament is not our Lord's dead Picture, but living Deputy, bringeth us his very body and bloud, as the Moon doth the very light of the Sun; it bringeth us his very Flesh and Bloud, though not in a Carnal, yet in a Real sens; yea, in a Better sence, because it bringeth not only his Flesh and Bloud, but his Spirit, his Life, his Graces, and his Blessings.

IV. LET *not those who provoke me to it, blame Me, but the Tentation: If I say, our Ingratitude is Almost as admirable, as our Lord's Art; in that we add*

add Another resemblance, which he never intended, nor can approve.

For it is incredible that He, who so many ways recommended it to our affections, meant that it should So Represent his sufferings, as to Partake them: That it should be deserted at the Tab'l, as Himself was in the Garden; That it should be Denied by those who profess greatest zele for it, as himself was by Peter: *That it should be mock't as himself was by the soldiers in the hall; with a Crown, but of Thorns; with a Scepter, but of Reed; with a Knee bowed as in reverence, but without a thoght of Obedience.*

Was it for This, that he left us such a lively Representative of his sufferings, that so we might have whereby to crucify him again in Effigie? Was it Thus, that he is still to be set forth crucified among us *in his Deputy? Exalted above All other offices of worship, with a titl of King over the head, yet hanging with out-stretched but empty arms, crying out to his really deserting Disciples, as he did to his seemingly deserting Father; My Friends, my Friends, why do you forsake me?* Is it nothing to you, all you that pass by? Behold and see, if there be Any sorrow like unto My sorrow, which is do'n unto Me, wherewith the Lord once afflicted me in the day of his fierce anger *for your sakes, and which you still repete upon me by your unkind neglects of Salvation, which I Then so Dearly purchased, and Now so Lovingly offer?*

If the Sacrament thus bear the Image of the Crucifix; who's Image do They bear, that thus *crucifie the Son of God afresh?* Who are They, that (I say not in Pretence, but) with a sincere Intention of Reverence, by Exalting it too high, Destroy the now too lively Representative of the *Lord of Life?*

Their beſt hopes of juſtification muſt needs ly in This confidence; that He, who in the mids of his torments prayed for his Deſtroyers, will freely grant to men of ſuch good intentions, what he ſo prayed for to his Father; *Forgive them, for they know not what they do.*

CHAP.

CHAP. V.

Serviceable to our own intereſts.

I. *The kindneſs of the Command as it regards our Intereſt.*
1. *In point of Eaſe.*
It is a ſacrificial Feſt, not a Sacrifice.
Suffering an expreſſion of Love: exerciſed by many, but not required in this duty.
II. 2 *In point of pleaſantneſs:* 1. *Spiritual pleaſures greater than Senſual: though the Atheiſt cannot reliſh them.*
We muſt believ the experienced, not the ignorant.
III. 2. *Pleaſures of the Chriſtian, greater than of any other Religion.*
IV. 3. *Pleaſures of This greater than of any other Office of Chriſtian worſhip.*
1. *It hath proper ſweetneſs of it's own.*
V. 2. *It improveth all other Offices.*
1. *Preaching.*
2. *Swearing.*
3. *Prayer.*
This proved by the practice of thoſe who in danger deſire the Sacrament.
VI. 4. *Thankfulneſs,*

It's great Pleaſantneſs.
This Sacrament deſigned to ſerv it.
1. *The Benefits which it commemorateth, the beſt ſubject for Thankfulneſs.*
2. *This very Inſtitution a New benefit.*
Our unſuitable returns.

CERTAINLY they do not: For no man knowinly trampleth upon his Own happineſs: And our Lord was as careful in This, as in Any of his Laws, ſo to twiſt our Intereſt with our Duty, that he ſeemeth no leſs concerned for Our Happineſs, than for his Own Memory; which inviteth us to conſider the third obſervab'l; That *This Sacrament promoteth our* OWN INTEREST.

I pretend not to compute the Many and Great Spiritual advantages, which a pious Communicant is ſure to receve at the holy tab'l: Many worthy men have exerciſed their pens on That ſubject, and I have promiſed not to troubl my readers with cold repetitions, of what hath already be'n ſett before them.

I ſhall not therefor reckon up the Gains we are to Receve, but the Coſts we are to Undergo: and if we find *the Yoke eaſy and the Burthen light*; much more if we find them, not only Eaſy but Pleaſant; This muſt bind us with a New obligation, derived from the Kindneſs of the Command it ſelf:

1. And Firſt, it is a very EASY performance. For what is This, whereby we are So *to ſet forth* his cruel Death, that thereby it may be ſaid our *Lord is crucified among us*?

Muſt

Muſt we Pledge him in *his Bitter cup*, and ſo *Do*, as to Suffer *in remembrance of him*, what may in ſom kind make us *Partakers of his paſſion*?

Muſt we ſo Commemorate his Scourging as to Repete it upon our ſelvs, yet call the ſeaſon *Good-Friday*? Or muſt our Purſes be drained in ſom ſuch Coſtly Offerings, as ſhall That way repreſent the effuſion of his whole ſtock of bloud? Or at leaſt, muſt our Eyes be afflicted, and thereby our Bowels tormented, with ſom ſuch piteos ſpectacle, as may at once repreſent the gaſtly countenance of our dying Savior, and ſtrike horror into our hearts?

No: *Our Lord* was careful to deliver us, not only from the Curſe, but from the Burthen of the *Law*; and therefor ſhunneth whatever might have the leaſt appearance of Coſtly, or Troubleſom; adopting only the Joyful part of *Type*. What was Feſtival, he ſo reteineth, as to leav out the Bitter Herbs, yea, the bitter Spectac'l.

The Type which prefigured This death, was to a compaſſionate Ey a painful ſight. A poor dumb innocent Lamb ſlain, the body hung up and flayed, with legs ſpread'd juſt in the poſture of a crucifix, the bloud ſolenly poured out at the foot of the Altar: muſt not the Commemorative exceed the Type? and muſt it not be a more afflictive Spectac'l? The Former it doth, but is not the Later.

For here the very Sacrifice Eſcapes the ſuffering which it Repreſents. The Wheat and the Grape, Repreſent the Benefits, but not the Sufferings: That is broken, and This is bruiſed, but they feel it not; That Strengthens, and This Chears; but Neither of them Afflicts the Heart.

We

We ſhall hereafter have occaſion to prove, that This is a ſacrificial Feſt, but not a Sacrifice: And between theſe two the Diſtance is ſo wide, that it looks like Oppoſition, ſuch as is between Giving and Receving; Guilt, and Pardon; Fear and Joy: All poſtures are inverted.

In the act of Sacrificeing, the Votary appeared as a *Guilty ſupplicant*, confeſſing himſelf *worthy of Death*, and praying that the *vicarios blood* of his Beaſt, might be accepted, and his Own delivered: But in the ſubſequent Feſt, he was treated as a Gueſt and Friend, of his now Reconciled and Propitios God. In the One he appeared as a Malefactor, dreading Puniſhment from his offended Judge: In the Other as a Son, enjoying Communion with his Loving Father. In the One, he *Offered a Ranſom*; in the Other, he *Receved a Treat*.

Since therefor, this Inſtitution anſwers the Later, and ſhuns the Former; it ought to be honored with a ſuitable Name. Since here is No Offering, but All Receving: No Coſts, but All Advantages: No Bloud, but That of the Grape; and That, not now to be Shed'd, but only Drank; no beaſts ſlain, but thoſe *Wild Luſts*, which prey upon our Souls; nothing of Pain to the Body, or Coſt to the Purs, but all joy and thankfulneſs to the Soul; it is ſo far from deſerving the name of a Sacrifice, that we ſeem to injure it by ſtiling it *Sacrificial*.

I KNOW not what ſo great ſympathy there is between *Love* and *Suffering*, that many voluntarily run upon *This*, to expreſs *That*. Som merely to ſhew forth their Love to their Lord, have waited on him with ſwords hanging at Belts made of their Own skins, purpoſely ſo flayed from their

flesh,

ſleſh, as to fit that office; yet ſtill ſo hanging to it at either end, as to renew the pain every ſtep: Others with arrows voluntarily ſtuck into, and ſtill ſticking in their fleſh, &c. When the ponderos Idol is pompoſly carried upon it's Scaffold, roling on a multitude of heavy wheels; the devout *Indians* oftentimes caſt themſelvs in the way, there to be cruſhed to death by their beloved God. That many *offered their Sons and Daghters to Devils*, the Scripture both witneſſeth and condemneth; That the *Turks* oftentimes pull out their eyes in devotion to *Mahomet*: Travellers inform us: What the *Papiſts* do upon *Aſh wedneſday*, and That which they (notwithſtanding) call *Good-Friday*, is ſufficiently know'n.

Had our Lord enjoyned *Som*, or *All this*, in anſwer to his ſuffering; *would* we not, *oght* we not have do'n it? Had he required us to *lay down our lives for him*, what had this be'n, but to *pay* what we could of a *debt*? At other times he ſaid, *Go and ſell all thou haſt, and give it to the poor, and take up thy Croſs and follow me: Pull out thy right ey, cut off thy right hand, &c.* But now that he ſaith only *Do this, Eat This, Drink this*; what a vaſt weight of *contempt* muſt *That* be, which ſhall outweigh not only the *Authority*, but the *Love of our Lord*, favoring us with a Commandment ſo *ſweetly obligeing*!

Did He on his Croſs drink *Gall and Vinegre*, made infinitely more Bitter by my ſins? and ſhall not I at his Tabl drink Wine, made infinitely Sweeter by his bleſſing? Did he *Eat the Bread of Affliction* for My ſake? and ſhall not I eat the *Bread of Life* for His ſake and mine Own? Did He *Suffer* death?

and

and ſhall not I *Enjoy* life, by Commemorating it?

Could any thing *Eaſier* or *Cheaper*, leſs *troublſom* or *coſtly*, have be'n enjoined; ſuch was his kindneſs, that he would have commanded *That*; and if we refuſe *This*, which is the *Leaſt*, it appears we will do *Nothing* for Him. For Him? Yea, for our Selvs. This is not a Work, but a Feſt; which if it be but *Inſipid*, though not *Bitter*, is to be deſpiſed.

II. 2. THIS therefor is conſiderable as the *Second kindneſs* of this Inſtitution. It is as *Pleaſant* as *Eaſie*; and if we would ſpeak properly, we muſt not call it a Command, but an Invitation. For it is a Feſt, yea, it is the Banquet: we ſhall hereafter ſee, that when men had *Eaten the Fat, and Drunken the Sweet*, and their *hearts were merry*; Then came *This Supper*, as the *Deſerte*, furniſhed with the *Fruits of the Spirit*, infinitely delicios.

And thogh the abuſes thereof, made it in few ages ſeem neceſſary to change *This proper Seaſon*; yet is not the bleſſed and beatifik rite thereby impoveriſhed. It's delights were uſhered with *ſenſual mirth*, rather for *State*, than *Need*; For it's own *Spiritual pleaſures*, are abundantly ab'l to *fil* all our great *appetites*, without *borrowing* any thing of the *ſenſual*.

For the more diſtinct diſcovery of this topik, we will riſe by three ſteps.

1. *Spiritual pleaſures are greater than Senſual.*

2. *The Pleaſures of the Chriſtian Religion greater than thoſe of any Other Religion.*

3. *The Pleaſures of This Office greater than thoſe of*

of any Other Office of Chriſtian worſhip.

1. *That Spiritual pleaſures are greater than Senſual*, *Plutarch* hath ſufficiently demonſtrated in That beſt of his treatiſes, whoſe title profeſſeth to prove, *That upon the Principles of* Epicurus *it is impoſſib'l for a man to live happily.*

Among other inſtances of the excellency of the pleaſures of the *Mind* above thoſe of the *Body*; he thus ſpeaketh to our preſent purpoſe, concerning *Sacrificial Feſts.*

Princes and Kings keep good open houſes, and a full Court for all comers, and make publik Feſts: But Thoſe which are made in Sacrifices and Solemnities of the Gods, amids perfumes and incenſes, where men ſeem to touch and converſe moſt intimately with them, with all Honor and with all Reverence; ſuch Honors, ſuch Feſts, I ſay, give a joy more rare, and a delight more ſingular, wherein He hath no part, that hath not faith nor confidence in the Divine providence. For it is not the quantity of Wine that is drunk, nor the Cookery of good viands that are eaten there, which give the joy in ſuch Feſts; but the aſſurance and perſuaſion, that God is Preſent, Propitios, and Favorabl, and that he accepteth the honor and ſervice there do'n him.

That the *Atheiſt* cannot taſt theſe delights, the *Apoſt'l* hath given the Reaſon, *The Natural man underſtandeth not the things of God, neither can he know them becaus they are ſpiritually diſcerned.* His Faculty is defective: The Viands want not ſweetneſs, but *His Palate* is vitiated. *He is in the gall of bitterneſs, and therefor hath no part nor lot in This mater.*

And it is no leſs certain, that to Such Palates,

the very *Supper of the Lamb* in heaven, would be no leſs *Unſavory*. For how can the *Viſion of God* be beatifical to Him, that Hateth him? What delight can He find in the fellowſhip of the *bleſſed in Heaven*, who finds none in Thoſe who reſemb'l them upon earth? What Muſik in heavenly Hallelujahs to Him who finds none in *Pſalms* and *Hymns* and *Spiritual Songs*? Can a Plowman find pleaſure in a Mathematical demonſtration? or a Lion in ſweet graſs? or a Fiſh in cleer Air? *The fruits of the Spirit* (ſaith the Apoſtl) *are Love, Joy, Peace*, &c. Love muſt lead, and Joy muſt follow, but can never Outgo it: *This Stream* will never riſe higher than *That Fountain*: He therefor, and Only He, that Loveth Chriſt; can find Joy in his Preſence, and Sweetneſs in his Supper.

This muſt by no means prejudice the teſtimony of Thoſe, who have Taſted and Teſtified the (to themſelvs inexpreſſib'l, no leſs than to the Atheiſt imperceptib'l) joys, they find in the holy Communion.

Whom ſhall we believ concerning the Beauty of the light? the Blind or the Seeing? Whom concerning the Sweetneſs of Muſik? the Deaf or the Hearing?

Should one of our *Senſualiſts* be informed, that at ſuch a Tavern, is to be had, at the cheapeſt rate, and in the moſt plentiful meſure, the moſt ſpritely Wine that poſſibly can be taſted; and This verified by ſuch as ſwear that Themſelvs know the truth by their experience, as having be'n exhilarated by it; would they doubt the truth of this relation, bicaus ſom other, who knoweth nothing of it, ſaith it cannot be true? Would not a good fellow

fellow yield ſo much to the Perſuaſions and Aſſeverations of a mouth-witneſs, and to his own ſtrong affections toward ſuch liquor, as to make trial of the ſo much magnified Wine?

When *Apicius* heard of the exceeding greatneſs of the *African* Lobſters; he packed up all his Goods, and made a voyage thither, with a reſolution to dwell there, if he found the truth anſwer the report.

Well fare the man that is diligent in his buſineſs! His God was his Belly, and He diligent and faithful in his Service: But better He, that is as Wiſe as Diligent; that firſt enquireth in more fundamental queſtions; *Whether there be any fleſh better than that of a Lobſter*? Yea, that goeth yet deeper, and enquireth, *Whether there be any pleaſures greater than thoſe of the belly*?

Did our voluptuary *Firſt State* This, which ought to be the *Firſt Queſtion*; we ſhould find More Wine ſpent at the *Lords Tab'l*, and Leſs at the Tavern. But this is our fundamental folly; we will neither Believ what the moſt Credib'l perſons ſpeak, upon Their experience, nor ſeek the truth by Our own; nor be at ſo much pains, as to conſider, who are to be believed in *Mater of Fact*? Thoſe who profeſs to have taſted Both the rival Pleaſures? or Thoſe who confeſs themſelvs utterly ignorant in That, which the beſt knowing magniſie moſt?

Had the Religios no more judgment in Senſib'l pleaſures, than the *Epicuræan* hath in Spiritual, the ſcales would be even: but ſince They have the ſame Palate for taſting, the ſame Ey for ſeeing &c. as have the moſt Voluptuos; but the *Senſual* have not the ſame *perceptions* of Spiritual pleaſures, as

have the *Religion*; Now to believ a *negative Teſtimony* in mater of fact, broght by Such as profeſs themſelvs ignorant in the main Subject of the queſtion, againſt the Poſitive aſſeverations of Thoſe who profeſs themſelvs moſt Knowing; is a folly hardl to be matched, but in Thoſe, who ly yauning in Ignorance, and Loſs, of what they are Credibly Informed; and may eaſily Experience, to be the *greateſt pleaſure*, they are Capab'l of Enjoying.

But he that hath learned how much the joys of the *Spirit* exceed thoſe of *Sence*; will eaſily be perſuaded to proceed to a *ſecund Leſſon.*

III. 2. *THE pleaſures of the Chriſtian Religion exceed thoſe of any other Religion.* Whether *David knew more*, I diſpute not; certainly he *ſaid no more*, than *Plutarch* might have do'n. He doth indeed declare himſelf dazeled with the glory of *Gods Love*, both in the *number* and *greatneſs* of his *benefits*: Their *Number Pſ.* 139. 17. &c. Their *Greatneſs*, *Pſ.* 36. 5. &c. Yet all this may be ſubſcribed by a good *Philoſopher*, upon evidence of *That witneſs*, which God gave them of Himſelf; *Rain and fruitful ſeaſons, filling their hearts with food and gladneſs.*

And as were their *Apprehenſions* of *Gods Benefits*, ſuch were their Joys in their *Benefactor* incomparably *Above* thoſe of the *Atheiſt*, but no leſs *Below* thoſe of the *Chriſtian.*

God hung up the Sun in the Firmament, for a miror of himſelf: but, bright as it is, the beſt ſighted Heathen ſaw him in This glaſs darkly. And as a child taketh the face which he ſeeth in a glaſs, for

for that of a real man; ſo did They miſtake the Sun, for God himſelf.

The wiſeſt indeed did not ſo: For *Plato* caled *Light the ſhadow of God*; and thereby ſpake *more glorioſly* of it, than it ſelf can ſhine: But much leſs ſo, than the Apoſtl ſaith of Chriſt, *That he is the Brightneſs of his glory, the expreſs Image of his Perſon.*

How much *more glorioſly* therefor, Gods goodneſs ſhineth *in the face of Jeſus Chriſt*, than in That of the *Sun*; ſo much muſt the joy of a devout Chriſtian exceed that of a mere Atheiſt, Jew, or Heathen; And conſequently whoever ſlighteth This holy tab'l, muſt be ſo much more fals to his own happineſs, than *David*'s fool, or *Plutarch*'s Epicuræan.

IV. 3. THE *Pleaſures of This are greater than thoſe of any Other Office of Chriſtian worſhip.*

Symmachus in *Plutarch* pleading that our Sea viands are more delicios than thoſe of the Land, urgeth This as his main reaſon; that from the Sea we have Salt, which quickeneth the guſt of All other meats.

Should we make the ſame queſtion between *This* and *Other Offices of Religion*, we muſt improve the *Reaſon*; For This, as it *exalteth* the pleaſure of *All the Reſt*, ſo hath it a *proper one* of it's own, riſeing from the above noted relation to our *Lords Perſon*; and therein exeedeth Salt, which is good for ſauce, not for viand.

1. It's relation to our Lords Perſon is greater, and conſequently it hath a greater ſweetneſs!

This

This is the joy of the Sacrificer (ſaith *Plutarch*) *that we have Aſſurance that God is Preſent*; But whereon is This ſo ſweet *Aſſurance* bilt? 'Tis true, *Jus hoſpitii* by the unanimos conſent of mankind, begat an obligation of *Friendſhip* between *Hoſt and Gueſt*; and upon This common notion, was the rite of Sacrificeing grounded: But Invented, *Plutarch* knew not When, nor by Whom? never Stabliſhed by *Any Command*, nor Encoraged by any *Promiſ of the Gods* they Feſted with; Whereas Here, we find, not only our *Lord's Inſtitution*, but a promiſe of his Preſence.

He promiſed his preſence, even at our Common prayers; ſaying, *When two or three are gathered together in my name, there will I be in the mids of them*: Here, we meet not only in his Name, but upon his Invitation; In Obedience to his Command, and in Love to his Perſon; we Commemorate the *Sufferings of his Human Nature*, and we *adore the Power of his Divine*; we enjoy not only his Repreſentative, but his very *Body and Blood*.

In Sacrificeing ſaid *Plutarch*, we *converſe intimately with the Gods*. *Theſe things*, ſaith *St.* John *we write unto you that your joy may be full*; ——— *that you may have fellowſhip with Us, and truly our fellowſhip is with the Father and with his Son Jeſus Chriſt*.

St. *John* probably in thoſe words compareth, *Our God and Lord*, with Thoſe in who's fellowſhip *Plutarch* placed his greateſt joy: We may make another compariſon between the *Fellowſhips themſelvs*; yea, between the *ſeveral kinds* of fellowſhips, that a Chriſtian may have with his Lord, *Several kinds of fellowſhips?* No, There is no other kind

kind of visib'l *fellowship*, but This one: *Other kinds of Worship* there are; but no other *Communion.*

Whether we com to God with our Praises, or our Prayers; whether we com to Hear him, or to Call upon him; we keep an awful Distance: We Approach his Throne, but do not Sit down in it.

It is boldly said by *Plutarch*, *In Sacrificeing Feasts we even touch the Gods*; a Christian goeth Higher: We do not Touch only, but Eat; we receve our Lord, not only in our Arms, but our very Bowels. We Feast, not only With him, but Upon him: He mingleth Souls with us, and is no more Two, but One Spirit.

We Feast upon his Flesh and Bloud; which himself saith are *Meat indeed*, and *Drink indeed*; and St. *John* addeth. *Here is Fellowship indeed*; and what more Need or Can be added to make our Joy, Full?

If therefor there be *any joy in the Spirit*, *any comfort of love*; what ever the Voice of *David* could Sing or his *heart conceve*; whatever the *Light of the Sun*, or the *Sweetness of Wine*, or the *joys of feasting*, can faintly shadow; are Here in the *highest perfection*, earth is capab'l to enjoy: as much above the pleasures of Sence, as the Firmament is Brighter than Earth or Sea; and as much above *other exercises*, even of Devotion, as the Stars are Brighter then the interstellary Firmament; who's *light* while they Outshine, they Increas: Upon which *later account* alone, we heard *Symmachus* give the Sea preeminence over the Land, as mother of Salt, the *Universal Sawce*, *exalting the Gust of All meats*: But

V. 2. SALT doth not ſo much *improve the Guſt* of meats; as doth This Sacrament, the Power and conſequent Pleaſure of other *Religios Offices.*

1. How the power of Preaching is thereby advanced we ſhall find another occaſion to conſider, to which therefore we adjourn it and proceed to other Religios exerciſes.

2. An Oath, when duly uſed is One kind of *Worſhip of That God*, whom we thereby Invoke; *an end of All Strife*, and All Suſpicions, among mankind; And it's Obligations are generally ſuppoſed more Indiſſolub'l, when Bound with This Sacrament, or taken at the Altar,

The Kings of *France* and *Spain*, and All Chriſtendom with them, agreed in This, that the *Pyrenean* Treaty could not be more Inviolably confirmed, than by This Bond. And if it have not proved Security ſufficient; it is no exception againſt it's force; but a proof of the invincib'lneſs of That Falſhood, that will as litl be Slave to the moſt formidab'l Oatls, as to a ſing'l naked Word.

3. HOW great pleaſure there is in PRAYER, we ſhould better underſtand, if we were better acquainted with it. The *Stoiks* believed our Pleaſure to conſiſt in Freedom from Pain: It is plain, that Bodily Pleaſure doth ſo; and the Satisfaction is pleaſant, in exact Proportion with the Appetite which is thereby Satisfied, *i. e.* Eaſed: For look how afflictive the thirſt is, juſt ſo pleaſant is the drink that quencheth it.

It is ſom *Eaſe to a wounded ſpirit*, if it can but Bleed out it's troubles, into the boſom of a Faithful friend; but much more, if That friend be as Able as Willing to help, God

God is indeed of himſelf *more willing to hear than We to pray*, for ſuch bleſſings as conduce to our True Happineſs; but in Som Other kinds of Requeſts, (which thogh they com not up to the higheſt dignity, we think worth asking) he is Moved by Prayer more than by his Own inclination, and ſo much the more, when it is Improved by the Manner and Seaſon of the addreſs. *Heſter*, the more effectually to prevail with her great *Ahaſuerus*, endeared her petition with a Feſt: and This, we ſhall find to be the Sens of Mankind, in that univerſal rite of Feſting upon the Sacrifice.

Indeed God is to be laid hold on by Either hand: Faſting or Feſting, upon occaſions reſpectively ſuitabl, exalt the power of Prayer; the one, that we may move Commiſeration; the other, that we may obtain Bounty: by the One we kill the Beaſt, by the Other we hold communion with God.

If therefore *Hannah* found her grieved mind ſo much eaſed, by having unburthened it in prayer, improved by the holineſs of the place; we muſt have ſo much more title to the joys of Hope, by doing it in This exerciſe, as This Table is holier than was *Shiloh*. And if *Themiſtocles* prevailed with *Admetus* by preſenting him his litl Son; how much greater confidence may We have, when we obſecrate by the body and bloud of Chriſt!

For the young Prince was a perfect ſtranger to *Themiſtocles*, came in his way, and thence into his arms, by mere accident, without any thoght of becoming his Mediator: but our Lord purpoſely *came and dwelt among us*, and *was made ſin for us*: and when we obſecrate *by the myſtery of his Incarnation, by his Croſs and Paſſion, by his precios Death*

and Burial: offering them to his Father, not only by Words, but Actions, ſuch Dramatical Actions, as in a manner Repete them; This do'n by his Own Inſtitution, muſt needs add unſpeakab'l force to the Petition ſo preſented.

Again, *Admetus*'s child was wholely paſſive, joined not the leaſt token of conſent with *Themiſtocles*'s act, for his Body was offered without any concurrence of his Mind: But This Supper is of our Lord's own providing: We therein offer, not only his Body and Bloud, but his Love and his Soul. Himſelf taght us this ſingular art of wreſtling with his Father: and having promiſed that he would grant whatever *two or three* ſhould agree to ask in his *Name*, taght us further to invigorate our confidence by adding his *Body and Bloud*.

HENCE is it, that in the *Communion Service*, we again pray for the ſame bleſſings we had prayed for in the firſt: for the Church Univerſal, the Kings Majeſty, the whole Nation, &c.

Nor need we any other than our adverſaries teſtimony: The Papiſts in Ordinary caſes, think ordinary maſſes ſufficient; but in their greateſt Extremities, have recours to This, as a more powerful mediator than any their *Ora pro nobis*'s. I inſtance in the caſe of the Duke of *Montmorancy*; whom when the incenſed King could by no interceſſion be induced to pardon; a multitude of his friends, after a ſolen Proceſſion, receved the Communion in his behalf; as did alſo the Cardinal *de la Valette* in a maſs celebrated by the Biſhop of *Paviers* for That very purpoſe.

Yea, Thoſe very perſons we diſpute with, Thoſe who neglect it all their lives; are careful in their

End

End to obtein it. When they look death in the face, Then by all means muſt the Miniſter be ſent for, and the neceſſary two or three muſt accompany the Sick Perſon, however at that time moſt unfit, to receve the hitherto neglected Supper.

Whence this new care, but from a perſuaſion, that Now more than ever, there is great need of effectual prayer, and that this holy Sacrament is moſt efficacios for inforcing it?

But have we no need of effectual prayer 'till we com to dy? Need we no Pardon, nor no Bleſſing? Are our Luſts ſo mortified, our Graces ſo perfect, our Salvation ſo ſecure, our Happineſs ſo complete? Can we anſwer the kind offers of this Sacrament, as the *Shunamite* did thoſe of the Prophet *Eliſha*, when he asked *what is to be do'n for thee*? Do we ſo live upon our own, as to want No Favor? Or have we No *friend*, No *child*, No *relative*, that needs our prayer? Have we no petition to offer for our King or Country, Our Church or any Co-member? Are all things ſo perfectly well within and without us, that we need no further favor? If we think ſo, we need this Sacrifice to obtein pardon for That very thoght. But be it ſo, yet certainly the Continuance of ſo uniform and complete happineſs, is a bleſſing worth Deſireing, and therefor worth Asking; and if ſo, the Sacrament is worth Receving, that ſuch Prayers may be more Prevalent, and our Minds more Satisfied, as having depoſited our requeſts in the moſt Succesful manner.

For if on our Death-bed we find comfort, much more reaſonably may we hope it in the *mids of Life*; as by the more probab'l ſoundneſs of our Repentance, ſo by the more efficacios vertu of the Sa-

crament; receved then with greater both Worthineſs and Appetite, than the Death-bed can promiſe; whichcan naturally operate no better in acts of Spiritual, than of Temporal life; ſo much Leſs Vigorouſly, by how much More againſt all Appetites.

VI. 4. IF the Pleaſures of *Prayer* be ſo great, thoſe of *Thankfulneſs* muſt needs be much greater: For *Prayer* proceedeth from ſens of Want, *Thankfulneſs* from ſens of Abundance: That, is the work of the Indigent; This, of the Rich; That, is the happineſs of the Earth, drawing down the *former and later rain*, to ſatisfy it's drought; This the bleſſedneſs of *Heaven*, who's inhabitants have no other Imployment, nor greater Joy, than to *bleſs God for His Bounty, and Their Own Happineſs.*

We cannot perhaps better underſtand the pleaſures of Thankfulneſs, than by comparing it with That which of all others, the world thinketh, both moſt Pleaſant and moſt Honorab'l; Revenge, above all other *Human* (if it be not wors than *Human*) paſſions, may boſt of *the deſtructions it hath wrought upon the earth*, of Perſons, yea, of Families, yea of Nations; and He is branded for a Coward, who will ſpare life Temporal or Eternal, when This ſhall require them for Sacrifice.

Now *Thankfulneſs* is no other than *White Revenge*; more Glorios and more Innocent. The One ſaith as doth the Other, I will Requite: *I will do to him as he hath do'n to me, I will render to him according to his work*, &c.

And is it not more Nob'l and Pleaſant to requite Good than Evil? Are not the ſatisfactions of Love ſweeter than thoſe of Anger? Both

Both glory in Juſtice; but the One, while it pretendeth to Do Juſtice, Violateth it; by invading Gods right, who hath ſaid *Vengeance is mine*: The Other, more than dubleth the glory of Juſtice, by the addition of *Love*.

TO THIS ſo excellently pleaſant exerciſe is *this Sacrament* deſigned, St. *Paul* caleth this the *Cup of Bleſſing*; The Fathers, *the Euchariſt*; Our own Church ſaith, it was *for a Thankful remembrance of the Death of Chriſt, and of the benefits which we receve thereby*, And requireth Every communicant to receve it with thankfulneſs.

And ſince the Pleaſures of *Revenge*, grow in exact ſuitableneſs with the Reſentments of the *Paſſion*, thereby gratified; and the *Paſſion*, with thoſe of the Injury offered; ſo alſo muſt the Pleaſures of *Thankfulneſs* anſwer the Benefit which giveth it birth; as the recever findeth greater pleaſure when the benefit is more profitab'l, ſo the grateful perſon when he returneth thanks ſuitably greater.

Whence it muſt neceſſarily follow that as the Benefits Here communicated, are the Greateſt; ſo muſt This exerciſe be of All other the Pleaſanteſt; eſpecially bicaus the very *Paſſion* is hereby moſt vigoroſly excited; which is a dubl advantage.

1. *THE Benefits hereby commemorated are the Greateſt.* I hope This will not need much proof: Since it cannot be imagined what our *Lord* could have do'n More, than ſuffer the Death we hereby Commemorate. A Benefit, which as it Requireth, ſo doth it Exceed our higheſt raptures of *Thankfulneſs*. Excellently well doth our Ingenios and Pios *Herbert* expreſs this.

He

He reſolveth upon this nobleſt Revenge,

Surely I will revenge me on thy Love,
And try who ſhall victorious prove.

He inſtanceth in ſeveral Benefits, finding ways of ſuitab'l Returns; but coming to the *Paſſion*: Firſt he adjorneth it as difficult, ſaying

And for thy Paſſion ---- but of that anone,
When with the other I have done.

And at laſt, after ſeveral Other inſtances, cloſeth all by acknowledging it not only Difficult but Impoſſib'l, to anſwer this, ſaying

Then for thy Paſſion: I will do for that ---
Alas! my God I know not what.

And beginneth his next meditation with the ſame acknowledgment

I have conſidered it, and find
There is no dealing with thy mighty Paſſion.

But our *Lord himſelf* hath be'n pleaſed to help us, as by his Death againſt our Guilt; ſo by *This Inſtitution*, againſt our Inability to find a way, wherein to expreſs our *Thankfulneſs* for That death: When our Beſt wits, and Careſuleſt conſiderations cannot tell what to do: he biddeth us *Do This.*

Whether *David* Propheſied of it, is not ſo plain, as it is, that he was very happy iu *So ſpeaking* as if he had: for he pitched upon the ſame Anſwer to the ſame Queſtion, *What ſhall I render* (ſaid he) *to the Lord for all the benefits, that he hath do'n unto me? I will take the cup of ſalvation and call upon the name of the Lord.*

But with This difference, that All the Benefits which ſo poſed *David*, came incomparably ſhort of our *Lord's Paſſion*; and conſequently *This Cup*, as it much better deſerveth the Title, ſo doth it exceed

exceed in Pleaſantneſs, That which he ſtileth the *Cup of Salvation.*

2. *BY this Cup our Thankfulneſs is moſt vigorouſly incited.* For as No *benefit* can be greater than our *Lords death*, ſo cannot our Affections be more powerfully ſtirred, than by This Repreſentative; which aſſalts our very Senſes, and ſtrikes our Hearts by the moſt Lively Repreſentation, as we have already ſeen.

Other Feſters pretend no more than to provide Viands and Wine, as delicios as poſſib'l; Our Lord takes another care, that our Palates may be quickened; As he provideth the Beſt Mater for our *Thankfulneſs*, ſo doth he the Beſt Manner for exalting it's Motions, and Pleaſures.

Such a *Commemoration* improveth the kindneſs even of the *Paſſion* it ſelf. He ſeemeth to have contrived how he might make the Remembrance of it, as *Sweet* to Us, as the Suffering was *Bitter* to Himſelf: Certainly, ſhewed the ſame Love, in providing for our Joy, by This Communion; as for our Salvation, by the Effuſion of That Bloud which we ſo Enjoy.

So that by *Doing This*, we do not only Render Thanks for that Greateſt Benefit, his Death; but Receve a New one, and feed our very *Thankfulneſs*; which acquireth a New Obligation, and thereby new mater of Pleaſure, by endeavoring thus to anſwer the Old: And we may ſtill go on with *Davids* queſtion; *What ſhall I render for this cup of Salvation?* What ſhall I render for This ſingular benefit, which by teaching me how to expreſs my thankfulneſs, ſweeteneth former favors by addition of it ſelf?

By

By how much therefor the *Joys of Thankfulneſs* exceed all other Joys: By how much our *Lords Paſſion*, more exceedeth our utmoſt Thankfulneſs, than could All Thoſe other Benefits, which ſo poſſed *David*; By how much This Office is more Appropriate and Serviceab'l to it, than Any, yea than All other Offices of devotion: By ſo much more Pleaſant muſt This be, than Any other Exerciſe, even of Religion, yea even of Chriſtian Religion.

And if there be any truth in what St. *Paul* (after the Prophet) profeſſeth, that *ey hath not ſeen, nor ear heard, nor hath it entered into the heart of man to conceve, what God hath prepared for them that love him*: If there be any reaſon in his invitation, to quit the ſatisfying pleaſures of Wine, for the more rapturos inebriations of the Spirit; we muſt needs believ that our gracios Lord had ſomwhat of the ſame deſign in This Inſtitution, as St *John* profeſſeth in writeing his firſt Epiſt'l, which he uſhereth with this declaration, *Theſe things I write to you, that you may have fellowſhip (κοινωνίαν Communion) with us, and truly our fellowſhip (Communion) is with the Father and with his Son Jeſus Chriſt, and theſe things we write unto you, that your joy may be full.*

Did Epicurus *ever promiſe ſuch Happineſs? Did* Lucullus *ever make ſuch a Feſt? Did* Petronius Arbiter *ever invent ſuch pleaſures? That any one who hath (I ſay not any ſpark of divine life but) any ſens or deſire of Pleaſure, ſhould ſlight Such invitations, would be next to this Love that made them, the greateſt Wonder; and next to That of his crucifiers, the greateſt Affront; did not the miſtakeing zele of the fathers of his church, like That of his executioners, marr*

ſa

so delicious wine by mingling it with myrrh; so imbittering it with fears and scruples, as utterly to destroy both it's Sweetness and it's Very Name too; no longer the Cup of Blessing, *or* Eucharist, *but* dreadful Mysteries.

It might be good Rhetorik, but sure no good Theology, which taght Chrysostom *to expostulate with St.* Paul, What saist thou Blessed *Paul?* when thou wilt confound thy hearer, and mention the dreadful mysteries (φρικτῶν) do'st thou call That Terrib l and Tremendous cup (τὸ ποτήριον τὸ φοβερὸν καὶ φρικωδέστατον τοῦτο) The Cup of BLESSING? Yes indeed, For it is not litl that is said, for when I say *BLESSING*, I say *THANKFULNESS*, and when I say *THANKFULNESS* I open all the treasure of God's bounty. *Thus doth* Chrysostom *play with the change, which himself and som of his late predecessors had made, both in the Name and Nature of This Blessing cup.*

But we have too great reason in sober sadness, to return upon him his personated expostulation: What sayest thou Blessed John? *when thou oghtest to invite thy hearer and mention the joyful Fest, do'st thou cal that cup of Blessing, a Terrib l and Tremendous cup? By no means, For it is much that is spoken: When I say Blessing, I say Thankfulness, and when I say Thankfulness I open all the treasure.*

What TREASURE is that, which is here opened; Is it That, which St. *Paul* speaketh of *Rom.* 2. 5. &c. That of *Wrath*, which *out of his hardness and impenitent heart the ungodly treasureth to himself?* and whence (*vers* 9.) *Tribulation and Anguish falleth upon every soul of man that doth evil?* And is This Treasure here Opened *by Revelation*

of the righteos judgment of God? Is Gods threatening here executed, which he denounced against the ungodly in *Ps.* 50. 21. Saying, *I will reprove thee, and set thy sins in order before thine eys*? Such a Treasure, So Opened, may well deserv all the dreadful titles you can write upon it.

No: that horrib'l Treasure is not Here Opened, but Covered: Covered as the Foyl is by the Diamond, who's lustr it servoth by it's vanquished blackness: For the Joy in Deliverance, must answer the Horror of the Danger.

And here is opened the whole Treasure of such joys, in the glories of our Redemtion from That Treasure of Wrath; *For as much as ye know that ye were not Redeemed with corruptib'l things, as silver and gold, but with the precios blond of Christ*, 1. Pet. 1. 18.

Here do we see that precious price paid down, and purchasing for us, not only Redemtion from our own treasures of wrath, but crowns of eternal glory. Behold how the glories of This Treasure sparkl! do they not dazel your eys, and ravish your hearts? and cal you such a mystery, Dreadful?

True, Fear of God's Presence, as it came into the world with sin against his Law, so hath it passed together with it over all generations. This Original Fear laid hold on *Jacob* himself; at the appearance of God, Thogh he heard nothing from him, but gracios promises, yet *he was afraid and said, how Dreadful is This place! This is none other but the hous of God: This is the gate of heaven*, Gen. 28. 17.

And of the same strain I suppose is the Dread of

of These Mysteries: But since Christ took Flesh and dwelt among us to free us from This dread; and by this gracious Institution invited us, to hold Communion, the most Intimate Communion with himself: since we are for This very Reason invited to have Communion with him, *that our Joy may be full*; now ought our language conform to so great a change; Now should we cry out, *How Joyful is This place! This is no other than the Table of the Lord!* Furnished with his own most precios Flesh and Bloud; given For us on the Cross, and To us in This Sacrament; There, for our Redemtion; and Here, for our Joy, in sens of so great a mercy; and for our Thankfulness, both for That Redemtion, and for This Fe.

What shall I render to the Lord for Both these Benefits! *I will receve the Cup of Salvation, and call upon the name of the Lord* with the Joy and Thankfulness due to Him both for his Salvation and his Cup.

CHAP. VI.

Reaſons why Conſtancy ſhould not ſubmit to Reverence. 1. from Scripture.

I. *The Occaſion and Reaſons propoſed in behalf of Atw.*

The Worthineſs which by the Apoſt'l is required; how ſtrained.

II. *Examined by parts.* 1. *The Relation.* 2. *The Subject.* 3. *The Correlate.*

III. *The Crime reacheth not the Lord's body and bloud immediatly.*

IV. *The word, as uſually urged, in-conſiſtent with the Apoſtl's deſigne.*

1. *A great Diſhonor to our Lord.*
2. *Different from the Meſure whereby the Apoſt'l ſtateth the* Corinthians *crime.*

V. *Maketh the Apoſtl unfaithful to the* Corinthians: *in not warning them upon an Occaſion ſo urgent.*

1. *In reſpect of the Lord's Supper.*
2. *His Own Argument.*
3. *The* Corinthians *Souls.*

What

WHAT we had before discovered to be the Unanimos Practise of the Primitive Churches, and the Sentiments of our Own, we have Now found to be grounded upon the best Reason; The Nature of a Badge requireth it should be constantly worn; The Care wherewith our Lord endeared it, the Usefulness which it carrieth, not only to His Service, but our Own happiness; All these concurr to persuade, that whoever cal themselvs Christians should conform to Such Authority, in Such a Duty, founded upon Such Reasons: But since Experience sheweth how litl All this availeth, it will be very fit we should examin the *Occasion* and the *Reasons*, whereby Later ages have be'n carried to such Apostacy from the First, as we too plainly see.

1. Concerning the *Occasion* litl now needeth to be spoken, we frequently meet it, and it is too great and visib'l to be either Denied or Excused.

The Primitive Church was for the most part composed of *Greeks*, of All Nations most luxurious; This Rite was of All rites the most liab'l to be That way abused: And early experience shewed the consequence of such Fire meeting with such Towe.

Thogh the Apostl's Authority were Indisputab'l, and his Reproofs Formidab'l, yet was the Humor Incorrigib'l: And after-ages found it like the strange leprosy, which so possessed the very walls, that there was no other remedy but to pull them down.

To this necessity did the Governors yield, banished the corrupt *Feasts of charity* out of the church, and required that the Lords Supper should be celebrated Fasting: And mustering all their powers

powers, joined their *Doctrines* with their *Rituals*, to oppose the invincib'l adversary.

That at such time, when All that they could say was lit'l enogh to Prefery or rather Restore *Reverence*, which was almost quite Lost, and there was no need to assert *Constancy*, which was every where inviolably Practised; That at such a time, they should imploy all their Care where there was too great Necessity, and be altogether Silent where there was None, is not at all to be wondered.

But afterward, when the peop'l were so 'frighted, as not only to *Dread* the holy tab'l, but to *Shun* it; then was this Silence of their guides taken for Consent.

Now are Reverence and Constancy opposed as Rivals, and as soon as it is granted that Both cannot be Admitted, it is knowen which must be Rejected.

Yea, not Primitive Constancy only, but tolerab'l Frequency, is thoght Inconsistent; and therefor must be laid aside for the advancement of Reverence, to who's arbitrary power all considerations must lower.

For now it is avowed, that for Preservation of the Aw which is due to so great Mysteries, it were better the Generality should com Seldom than Often: whereof we are now to examin

2. The *Reasons*; which are of two sorts; On One side Aw must be Advanced: on the Other side, Frequency must be Depressed. For the Former, Scripture is vouched; For the Later, Experience: We must hear them Both.

There are two expressions whereby the Apost'l is

is made to fright men from this duty: I say he is *Made* to fright men, for he never intended so to do, from the Performance it self: But these are two words, torn off from the body of his discours, and strained to the utmost extent that at any time they are capable of; and urged, not to press the Authors sentiments, but the Arguers.

One of these words warneth us of the *Danger*, vers 27.

The other prescribeth the *Remedy* vers 28.

By the Former All UNWORTHY persons are said to be *ipso facto* excommunicated.

By the Later, every one is directed to EXAMIN himself in such manner, and to This End, that if he find himself *Unworthy*, he may execute the sentence of excommunication upon himself.

It cannot but be worth our diligence carefully to mesure the import of these two considerable words, which therefor I shall examin in their order.

1. THE FORMER warneth us of the Danger, which is doubl, the Danger of Guilt which is set forth Vers 27. *He that eateth this Bread and drink this Cup UNWORTHILY is guilty of the Body and Blood of the Lord.* And the Danger of Punishment for this great Guilt which is set forth Vers 29. *He that eateth and drinketh UNWORTHILY, eateth and drinketh damnation to himself.*

Neither of these dangers shall I stay to mesure in their effects, but only in the obliquity of the Crime, which expoleth the guilty person both to the One and the Other, and is set forth by this word UNWORTHY.

Concerning this word therefor we shall first hear

hear what our Advocates for Fear, extend it to; and then what is it's true Dimensions in the Apostl's discourse, whereby it's force is to be measured.

The power which it is usually advanced to, I shall state in the words of the best Advocate, which That opinion can boast. He first layeth This for his Corner stone, That *No man is fit to Communicate who is not fit to dy*: And having thereupon built several consequences, compleateth all with this *Coronis*. *The summ of all it This, He that is not freed from the dominion of sin; he that is not really a subject of the kingdom of grace; he in who's mortal body sin do's reigne, and the spirit of God do's not reigne, must at no hand present himself before the holy Table of the Lord; because whatever dispositions or alterations he may begin to have in order to pardon and holiness; he as yet hath neither; but is God's enemy, and therefor cannot receve his holy Son.*

In these words, and indeed in the whole book, the excellent Author makes the same mesures of *Repentance*, necessary for a *Worthy Communicant*, which in another very pious one, he had proved necessary for *Salvation*: And thogh he Expres's it not, yea thogh he Intend it not, he must imply such a Faith also, to be necessary for This Supper of our Lord on Earth, as he every where denieth to be necessary for That in Heaven, *viz.* An *Assurance*, that he is in God's favor, and in a condition of being certainly saved, if he dy in the Act of receving: For since upon these grounds, no man can otherwise be assured, that it is lawful for him to receve this holy communion, and *whatever is not so of faith, is sin*; the want of such Assurance must make him as guilty, as want of real Worthiness: and Then, those *Few* only

only, Thoſe *very Few*, who are not only in God's favor, but above all Doubt of it, muſt preſume to approach this Tab'l; ſince the leaſt Doubt of their Unworthineſs, will make them Undoubtedly Guilty for want of Neceſſary Faith:

Yea, if we will follow the poſition as faras it will lead us, we muſt com to believ it leſs ſinful to Dy in ſuch a ſtate, than to communicate in it: Bicaus Death is unavoidab'l, we are only Paſſive in it; and however damnab'l it be to live in a ſtate of Impenitency, it is no new ſin to Dy ſo: But here we are told that we may avoid the Lords tab'l without ſin, and therefor muſt incurr a diſtinct guilt by coming; and that, not only if we be Really Unworthy, but if we Doubt that we may be ſo.

II. NOW whether our Apoſt'l mean All, or any Part of this, let us conſider. His word UNWORTHILY is plainly Relative, and therefor requireth us, as all ſuch words do, to Obſerv. 1. *The Relation.* 2. *It's Subject.* 3. *The Correlates.*

1. THE RELATION is WORTHINESS: which rigidly importeth Equality in point of valu; but in a Milder ſens, is ſatisfied with ſom Proportion, thogh ſhort of Full Equality.

The Chancery of the Goſpel abateth much of ſtrict Law. Where we cannot bring due Worthineſs, it is ſatisfied with tolerab'l Suitab'lneſs. This allowance doth it perpetually give our weakneſs, in All ſuch words as import *Righteouſneſs*; And with ſuch latitude is this very word frequently uſed by this very Apoſt'l *E. G.* Eph. 4. 1. *Col.* 1. 10. 1. *Theſſ.* 2. 12.

For if any think he can in a proper ſens *Walk Worthy of the Goſpel, Worthy of the Lord, or Worthy of God*; That very thoght will make him Unworthy of the mercy of That God, offered through That Lord, in That Goſpel.

2. THE SUBJECT of the Worthineſs is moſt conſiderab'l; For it is not the *Perſon*, (as is, no leſs Unreaſonably than Generally ſuppoſed) but the *Manner* of his Acting.

The word it ſelf plainly ſpeakes it: It is not *He that eateth and drinketh* being himſelf UNWORTHY, but he that doth it UNWORTHILY. It is not an Adjective, which ſpeaketh of a quality ſubjected in the Agent; but an Adverb, which qualifieth the Manner of the Action.

It is indeed litl ſhort of Impoſſib'l, that a Worthy Perſon ſhould perform this office in an Unworthy Manner: but that an Unworthy Perſon may do it Worthily, in the ſens now noted, *i. e.* ſuitably to the end for which it was appointed, at leaſt with ſuch outward reverence as the *Corinthians* wanted, and ſuch ſeriousneſs as he bringeth to his Prayers; This certainly we cannot deny, but the moſt Unworthy Perſon may do; and whatever exceedeth this, putteth him more or leſs out of the reach of the [*Unworthily*] now under vieu.

Never was larger and weightier building raiſed upon weaker foundation; Never was diſtinction more Wide, Evident, or Important, yet Unheeded; Never was the Proverb more verified, *None ſo blind as he that will not ſee.*

Our adverſaries muſt wink extremely hard to avoid this light, which ſo manifeſtly diſcovers both how wide the diſtance is between theſe two, and

and which of the two the Apoſt'l arraigneth.

But ſo enſlaved are they to their opinion, that rather than take notice of ſo groſs a flaw, they offer violence to their ingenuity; perpetually applying that to the *Perſon*, which cannot poſſibly belong to it, either in the Apoſtl's diſſertation, or the Nature of the Thing: Not in the *Apoſtl's diſſertation*, becaus his word being an Adverb cannot by any rack be forced to accuſe any other, than the Manner of the Action; Not in the *Nature of the Thing*, becauſe Worthineſs of Perſon, is utterly unattainab'l by the holieſt Saint on Earth, yea or the greateſt Angel in heaven; which I think none of thoſe will deny, who yet preſs it, as neceſſary for every Communicant.

3. THE CORRELATE, or part concerned in the Worthineſs or Unworthineſs of the Manner of the Performance, is not (indeed) altogether ſo conſiderab'l, yet not to be ſlighted: It is Generall, Groſsly, and Unhappily miſtaken, for our *Lord's Body and Bloud*; whereas our eys, if we open them upon the words, will enform us, that the Apoſt'l ſaith not, *he that Eateth the Lord's fleſh and drinketh his Bloud*, but *he that Eateth This bread and drinketh this cup unworthily*, is guilty.

I ſhall [a] hereafter meet another and more preſſing occaſion, to clear this more fully: At preſent it may ſuffice to obſerv, that the Apoſt'l pretendeth not to convince the *Corinthians*, how great a crime it muſt be to abuſe our Lords body and bloud (for he cannot ſuppoſe them to need any ſuch information) but how much our *Lord's body and bloud*

[a] *PART II. Ch. 5. Tit. 2.*

were *concerned in* This bread and This Cup, *which they treated ſo Unworthily.*

Should a ſober perſon ſee a rude bully beat a Juſtice of peace, or other officer of the king's, in execution of his office, how may he reaſonably admoniſh him? not (certainly) by informing him, how great a crime it is to ſtrike the King: Such an harangue may provoke the bully to turn his rage upon his monitor, as impertinently troubling him with an information which none can be ſo ſilly as to need, and ſuppoſition of a guilt which he abhorred as much as himſelf.

But if he ſhould admoniſh him, that This 'Perſon whom he thus abuſed, was honored with 'the King's commiſſion; Should he ſay, Sir, take "heed what you do, You ſeem not to know of "what condicion this gentleman is; you take him "perhaps for your Equal, or (perhaps) your In-"ferior; but then are you miſtaken, for This gen-"tleman, this plain gent'lman, whatever he ap-"pears, repreſentes the King's perſon &c.

In ſuch an admonition nothing is needleſs, it pretends to diſcover nothing but what may be ſuppoſed unknow'n, the Character of the Perſon; which once diſcovered, ſuperſedeth any need to diſcours of the miſdemeanor incurred by abuſing him.

And this is the very caſe here; The *Corinthians* could not but know, how great crime it muſt be to treat the *fleſh and blood of Chriſt* unworthily; but that they did ſo, *as often as they eat this bread and drink this cup unworthily*; this was not ſo clear to them, but that they might need to be Admoniſhed, yea to be throghly Convinced of it; bicauſe Thereby,

Thereby, if by any thing, they muſt be reduced to more reverent behavior.

III. YET may it further be conſiderab'l, that thogh he thus urge the *Nature* of the crime he doth not ſtate it's *Degree*. He *is guilty of the body and bloud of the Lord*; but whether of *crucifiing the Son of God afreſh*, or *trampling him under foot*, or *counting his bloud an unholy thing*, or in what degree of affronting it, the ſtrange ellipſis leaveth uncertain. This only is certain; That the affront which paſſeth throgh the officer, loſeth much of it's force There; and cannot ſtrike ſo ſtrong upon the King, as that which Immediatly and Directly is aimed at him.

The Character doth indeed dignify the otherwiſe inconſiderab'l Perſon: but we make great allowances for the Meanneſs of the One, even when we pay our honor to the Other. For we ſtand not at the ſame diſtance from the Juſtice's Worſhip, as from the Kings Majeſty, nor do we think it as great a crime to ſtrike a Conſtab'l, as the King himſelf.

AS the *Corinthian's* crime had be'n much aggravated, ſo had his own Argument be'n much ſtrengthened, if he had made our *Lord's body and bloud*, Not *this bread and cup*, the proper object of the abuſe: Since therefor it was his buſineſs ſo to ſet forth the dignity of the Lord's Supper, that by proportion with it, their guilt may be aggravated; had this bread be'n the proper body, and this Cup the proper bloud of the Lord; would Truth have conſented, his Deſigne would have compelled him, both to Declare and Urge it.

He

He muſt openly and clearly have declared, *As often as you eat this bread and drink this cup you eat the Lord's body and drink his bloud*; this would much more forceibly convince, than to ſay only *you ſhew forth the Lord's death*, whereby they did not Immediatly abuſe the Lord as in his Body; but Mediately, as in his Repreſentative.

THIS moſt Principally concerns thoſe who believe this bread and this cup to be not only our Lords Repreſentatives, but Himſelf. They may juſtly fear the Unworthineſs, not only of their Perſons, however carefully Prepared; but of their Worſhip too, however carefully Performed.

But We, who believe them no other, than what the Apoſtl'l ſtileth them, eveu Then, when he moſt Studioſly Advanceth them to our Reverence; when we conſider how Unworthy we are to partake our Lord's body and bloud, may check our Fears, by remembring how unworthy this bread and cup are to Repreſent them: not doubting but the ſame goodneſs, which advanced the Unworthy Elements to ſuch Dignity, will accept of Us, if we receive them in a Manner ſutab'l to their Office, thogh not in a Degree worthy of his Perſon: yea, thogh our ſelves be Unworthy, not only that his body and bloud, but that their repreſentative or ſhadow ſhould touch us.

LET me not be miſtaken. I deny not Chriſt's preſence in the Sacrament to be Real. When I deny this bread and cup to be more than Repreſentatives, I diſtinguiſh between Repreſentatives; I mean not, that our Lord's body is no otherwiſe repreſented, than the King's is by his Picture, which is the proper Goods, and may be treated according to

to the Pleaſure of the Owner; or than his Power is b/a ſtage-pla/er, which only Imitateth, but doth not Share it; But as the King's both Perſon and power is by his Officer, who ſo Repreſenteth, as to Exerciſe his Autority; with whom he is, not Naturally (indeed) but Politikly preſent: Ratifying what he doth, and ſharing with him in all the honor or contemt that is offered him.

This kind of Real Preſence our Lord himſelf promiſed, not to Fright, but encourage us. *When two or three* (ſaid he) *are gathered together in my name, there am I in the midſt of them:* He meant (ſure) no leſs than a Real preſence: And to make ſuch a Promiſe a Scare-crow to fright men away, is a ſtrange way of honoring the Author.

IV. WE have now diſſected the formidab'l word UNWORTHILY, and found Nothing of That dreadfulneſs in it, which is uſually faſtened to it; 1. It requires not exact worthineſs, but only tolerab'l ſuitableneſs. 2. The worthineſs which it requires, is not to be Subjected in the Perſon, but in the Manner of his Performance. 3 It reacheth not the Perſon of Chriſt Immediately, but the Bread and Wine: So that upon the whole, the guilt of Ordinary Unworthineſs in Performing, cannot be Equal to that of Diſobedience in Forbearing: ſince This directly affronteth our Lord in his command, That indirectly in his repreſentative.

But the Anatomiſt muſt not only examine the intrincik texture of the part diſſected; he muſt alſo conſider it's conſent with other parts, and it's ſerviceab'lneſs to the whole; Proced we therefore from the natural import of the word, as abſtracted from it's place in the

the context, to it's aſpect upon the Apoſtl's Deſign in his whole diſcours: wherein we ſhall meet a further evidence, that he meant not ſo much as is generally apprehended: bicauſe ſuch a require of Perſonal worthineſs muſt

1. Be very diſhonorab'l to our Lord's Perſon.

2. Differ much from the meaſure whereby he ſtateth the Corinthians crime.

3. Make him very unfaithful to the Corinthians whom he warneth not of it.

1. *It were a great DISHONOR to our Lord* to ſuppoſe it poſſib'l, that any one can be *Worthy* For Worthineſs, thogh it ſignify not alway Full Equality, yet doth it Some Proportion, between the Feſt and the Gueſt. And take which of the Correlates you pleaſe, the Subject or the Object, the Perſon receiving, or the Sacrament Received, you find a Saint reproving the concept, and great Reaſon for it.

To thoſe that abſtain for fear of their Own unworthineſs, thus ſpeaketh S^t. *Chryſoſtom: Thou ſayeſt thou art not worthy to Do this; neither art thou worthy, to Pray &c.*

We may go on, neither art thou worthy to hear; So farr art thou from worthy to take our Lord's Body, that thou art not ſo, to take his Name into thy mouth; ſo farr from worthy to enjoy his bloud that thou art not ſo to enjoy the Light of the Sun, the Fruits of the Earth or any of thoſe ſenſual delights, which Beaſts enjoy but Abuſe not, as much as thou: Yet doth not this ſens of thy unworthineſs fright thee from enjoying Gods common bleſſings, or frequenting other Holy Offices, and why ſhould it from This.

On the otherſide, to thoſe who fear the greatneſs of

of the Sacrament, thus ſpeaketh another Saint; *Thou abſtaineſt from the Bleſſed Sacrament, becauſe it is a thing ſo ſacred and formidable, that thou thinkeſt not thy ſelf worthy of it: well, ſuppoſe that; but I pray, who is worthy? Is an Angel worthy enough? No, certainly, if we conſider the greatneſs of the Myſtery.*

Let us well conſider theſe two ſayings, and their Reaſonableneſs, and then judge of thoſe ſo frequent phraſes, *A Worthy Communicant*, *A worthy Gueſt*, &c. Whereby many unwary Perſons are more Scared, than with any thing derived from the word of God or good Reaſon, which never taught us either to think ſo Slightly of our *Lord's Blood*, or ſo Highly of our Selves, as to believe it poſſible by any endeavours to become Worthy of it.

2. THE vulgar ſens is very *different from that MEASURE whereby the Apoſtle* ſtateth *the reproved Unworthineſs*. He expreſsly calleth it a [*not diſcerning the Lords body*] *μὴ διακρίνων τὸ σῶμα*, putting no difference between *This*, which our Lord declared his Own Body, and *Common Bread*.

Our Learned *Mede* very well confirmeth the Jewiſh definition of *Holineſs*, That it ſignifieth Separation; We Sanctify what we honor with Deſcrimination; and on the contrary, we Profane what we uſe as Common.

What God hath Sanctified, that call not thou common ſaid the Viſion to S^t. *Peter*; *Common* and *Unclean*, was all one in S^t. *Peter's* ſens; and not to *diſcern the Lord's Body* from *Common Bread*, is all one as to Deſecrate it, in S^t. *Paul's*,

And this he ſo preſſeth upon the *Corinthians*, as dubly to convince them. *What* (ſaith he) *Have ye*

not Houses to eat and to drink in, or despise ye the Church of God and shame them that have not? Possibly he might urge this, not as Another Crime, but as an Evidence of their unexcusablenes in the Former.

For though (possibly) they might not understand that they were obliged to Discern This Bread as the *Lords body*; yet must they needs know, they ought to Discerne the Church, as his *House*. If they knew it not to be Sacrilege, to make the *Lords Cup* an instrument of drunkennes; they could not but know it so, to make his *House* a Tavern.

With what partiality do som (for som others do not) *treat those two parts of the Apostls reproof? With what Colossik strides do they reach both sides of Superstition? On one side they dread the Lords Supper, for want of worthiness in Themselves; on the other side, they fear to own any reverence toward Gods House, For want of worthiness in it? How do they rob* Peter *to cloath* Paul? *make the Lords House Common, that they may dubly Sanctify his Tab'l? T E T all the while, the Apost't makes This the Corinthian's Crime, that they discriminated not the Lords Body from Common Bread; and This, either another Instance, or an Evidence of their Profaneness, that they discriminated not his Church, from their Own houses.*

But I may not now Insist upon Any other Error, than That of the *Corinthians*, which the Apost'l faith consisted in This, That they So used both the *Lords Body*, and his *House*, as if they had both bee n Common.

He chargeth them not Here (thogh elswhere he do) with any Other crime, but such as Directly and Immediately, defecrate the One and the Other, and that in This very exercise: Taketh no notice of their

Oiher

Other habitual vices, confineth his charge to *This performance and This place:* Forbiddeth not to approach either the *Lord's Table* or his *Hous* bicaus they are intemperate at their Own.

Yea, he So expreſſeth himſelf as if he would even Compound with them, indulge them their Domeſtik debaucheries, provided they would forbear them Here.

Not, that indeed he Here Juſtifyeth, what he elſwhere plainly enogh Condemneth; but aggravateth This incomparably Greater wickedneſs; whereof the *Sacrilege* ſo exceedeth the *Immorality* as even to Hide it.

The Glutton *is guilty of the Fleſh of his Beaſt, and the* Drunkard *of the Bloud of the Grape, but the* Unworthy Communicant, *of the* Body and Bloud *of the* Lord.

To be drunk with Common Wine in a Common Hous, is to abuſe God's Benefits, and ones own Body; but to Deſecrate the Lord's Hous into a Tavern, and his Bloud into a Cup of Drunkenneſs; to make That, the Inſtrument, and This, the Scene of Leudneſs; is a wickedneſs not only above Drunkenneſs, but even above Sacrilege it ſelf; As it hath no Match, ſo it hath no Name.

If therefore you will not divorce your beloved debaucheries, if you will needs be eating and drinking intemperately, yet know your Place; do not heap Sacrilege upon Luſt, make not the Lord's Hous, *yea his very* Body *and* Bloud, *Servants to the Leudneſs they would Check.*

This is the Utmoſt reach of the Apoſtls reproof: It comprehendeth (indeed) not only the *Lords Table*, but his *whole hous*; Yet breaketh not open any pri

vate one: Judgeth no other unworthineſs, but of *This performance*; Requireth a Difference, not between one Communicant and another; but between This, and other Places, and Suppers; and Conſequently Forbiddeth not any perſon to do This, which All indifferently are obliged to Do: but forbiddeth Every one to Do It in ſuch a Manner, as ſhall make *That Common, which our Lord hath Sanctified.*

V. 3. THE Apoſt'l muſt be *mortally* UNFAITHFUL *to his Corinthians*, if upon ſo *urgent* an Occaſion he did not warn them in Terms as Plain, as the Crime (if any) muſt be Great.

I ſay [*upon ſo urgent an Occaſion*] for a *moſt Urgent* one it is, Whether we look upon 1. the *Lords Supper*, which he profeſſedly endeavoreth to reſcu from Profanation; 2. the *Argument* whereby he laboreth to do it; or 3. the *Perſons* to whom he addreſſeth all.

1. HE profeſſeth to reſcu the *Lords Tabl* from Profanation; and to That End, to Cloſe it with ſuch a Rail, as ſhall Fence it from abuſe: If therefor he leaves That rail ſo wide, that it will Admit Such perſons, as he ought to have *kept out*; he muſt be *dubly* and *inexcuſably unfaithful*; both to the *Lords tab'l*, which he ſhall ſo have expoſed to diſhonor, and to *All thoſe ſouls*, which finding no contrary warning, may com to it, with as great Sincerity as Danger.

If I find this the *Purlieus* of the *Corinthians* guilt, that they Diſtinguiſhed not the Lord's Body; then may I be ſecure of One of thoſe Two; Either he who diſtinguiſheth the Lord's Body, is free from

This

This, how full ſoever he may be of Other Crimes; Or 2, the Apoſt'l muſt be More guilty than the moſt Unworthy Communicant; ſince, profeſſing to ſhew the True Extent of the Danger, he warned them, not to diſtinguiſh between Perſons, Worthy and Unworthy; but between This and Common Bread.

Were his words Ambiguos, yet muſt they here cary a ſens Uſual; In a caſe ſo Important, he oght to have Explained, how much they muſt Now ſignify, if they muſt ſignify any thing, above what at *All other Times* and by *All Perſons*, is aſcribed to them; and which can Intend No more but This, That every one is obliged, So to Diſtinguiſh between the *Lord's Supper* and his Own; as to ſhun *Thoſe indecencies*, which are too ordinary in Private Houſes.

2. HE muſt be no leſs unfaithful to his *Own Argument*: bicaus contrary to all Reaſon, he muſt have neglected to ſtrengthen it with the moſt Conſiderab'l and Obvios Corroboration.

For if the excluſion of *Unworthy Perſons*, were as Agreeab'l to our *Lords Inſtitution*, as the Conſequence would have be'n Serviceabl to his Own Purpoſe; he Might, and therefor Oght, to have urged it; and ſo to have putt the *holy Sacrament* at the Greateſt and Safeſt diſtance from profanation.

For if none com to This Table, who abuſe their Own; it will be out of danger of any Other abuſe, than Deſertion: If none drink *This Cup*, who is ever drunk with Common Wine; it will be ſecure from Promoting the Drunkenneſs which it cannot

Tolerate

Tolerate; If none Partake This Bread, who *break not Their Own to the hungry*; there will be no more danger, that any *one ſhall be hungry*, than *that any other ſhall be drunken*.

And ſince the Apoſtl was now obliged to ſpeak whatever Truth would permit, we are reduced to This choice; whether on one ſide, He were ſals to the *Lords Supper*, his *Own Argument*, and his *Diſciples ſouls*? or on the other ſide, it be (Not Forbidden to every Unworthy Perſon, but) *Enjoined to Every* one, thogh as Unworthy as were the *Corinthians*, to *Do this*?

3. THE *Perſons to whom this reproof is addreſſed*, were ſuch as may induce us to believ, that Gods Providence concurred with the Apoſtl's Words, to prevent any poſſibility of believing what we now diſpute againſt. For they were the *Corinthians*, a peop'l of all other the moſt Obnoxios, Proverbially Infamos for debaucheries; and therefor to Them if to Any, muſt their Perſonal unworthineſs have made it unlawful to Eat This Bread and Drink This Cup.

This City vyed with *Sodom*, as for *fulneſs of bread*, ſo for exceſs of Leudneſs, and diſmalneſs of Deſtruction. Yea, ſo ſtrangely *inſeparab'l* was Luxury from every thing of *Corinth*; ſo much more incurab'l, than that ſtrange Leproſy of Jewiſh houſes; that the very Burning of the City, did not Purge, but Propagate the infection.

The confuſion of Metals, melted by the rageing flames from her multitude of rich Statues, made That famos mixture, which by the luxurios *Romans*, was preferred above Gold it ſelf, as a more precios matter for their drinking cups; and to be

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Supremely Luxurios, ſomething of *Corinth* muſt contribute: Yet was not Leudneſs conveyed away with her Metals, nor the Leproſy deſtroyed with her Houſes; After it had infected *Rome* her ſelf, it ſtill ſtuck to the very Site of the place: For when her moſt advantageos ſituation temted *Cæſar* to rebild it, *New Corinth* ſoon vyed with the Old, as in Riches, ſo in Leudneſs.

Look we no further than This Epiſt'l; we find the Apoſt'l endeavors to write as Obligeingly as poſſib'l; yet conſtrained to take notice of more ſins in Them, than in any Other peop'l, to whom we find him to have written.

Look we no further than This Diſſertation; we find ſuch Supremacy of Prophaneneſs, as may well be Yoked with their (otherwiſe matchleſs) Fornication; Both of them *ſuch, as are not named among the Gentiles*; not to be found, but at *Corinth* only.

This ſo Debauched peop'l, how doth the Apoſt'l Reprove? How doth he Warn them from the *Lords table*? Now, ſure, if ever muſt the ſentence of Excommunication thunder: Now muſt he plainly tell them, that unleſs they leave their Riot, their Factions, their Fornication, and All Other their Carnalities; they are not *Worthy*, and therefor may not preſume, to taſt of the *Lords Supper*: This according to our Modern Doctrines, muſt neceſſarily have be'n his language.

But behold! the either Negligent or Ignorant Apoſtl, droppeth not a ſyllab'l of all this *Unworthineſs*; Urgeth No other Prophaneneſs, but what terminated in This Performance, as It's Proper object: Yea, Inviteth them to This Bread, and This Cup, without the leaſt warning of any danger, if they

they misbehaved not themselvs at the very table. What shall we now say? Were the *Corinthians* such Worthy Communicants, as partook no less the Lord's Spirit, than His Supper? Yea, were *Those very Persons*, Worthy to receve it, who receved it so Unworthily? Or was the Apost'l so Careful, to describe their Crime, and to assert the Dignity of the profaned *Sacrament*; and yet so Negligent, as not to allow the least Mention, or so much as *Intimation*, of what was so Necessary, for the due Understanding of Both? but on the contrary so Bold, as to Urge them to com, when so many must by so doing, becom Guilty of the crime he reproveth?

Where now? Where? Where are those clear Prohibitions, that plain Countermand, which Now if Ever, must silence our Lords [*Do this*?]

Why doth the Apostl take such Cold notice of their Notorios Domestik Leudness, as if he seemed to Approve it? Why did he in such Scandalos Persons, censure at This time No other sins; but such as they committed in the very Church, at the very Altar? Why did he not afford One poor word, to warn them of the Danger, which himself Betrayed them to, if the Unworthiness of the Person could bring them into any?

I say, if there were any such Danger, as is now believed; himself *Betrayed his disciples into it.* For he was not a mere silent Spectator, did not only Permit, but Command, the most Debauched *Corinthians*, (whom he oght to have Forbidden) without Warning them of any Other Danger, than they might well have avoided; not by living Alway Worthy, but by performing This One Action in a wor-

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the Manner; not by ſuch Conſtant Sobriety, as might enable their Own houſes to emulate that of God; but by behaving themſelvs ſo Reverently in the Church, as to Diſcriminate it from their Own Houſes.

Whatever therefor the Apoſtl hath ſaid concerning unworthineſs, is to be reduced to theſe two poſitions.

1. *He hath not ſaid enogh to prove it ſinful for an unworthy perſon to Receve the Lords Supper.*

2. *He hath ſaid enogh to preve it ſinful for an unworthy perſon to Forbear it.*

1. *He hath not ſaid enogh to prove it ſinful for an unworthy perſon to Receve the Lords Supper*; bicauſe he hath not ſpoken a ſyllabl concerning Perſonal unworthyneſs: Since the word UNWORTHILY reacheth no farther than the manner of the performance, and ſignifieth no more nor leſs, than ſuch misbehavior as is unſuitabl to any other office of God's Worſhip.

2. *He hath ſaid enogh to proue it ſinful for an unworthy perſon to forbear it:* bicauſe *vers* 28. He commandeth every man without diſcrimination, to *eat of this bread and drink of this cup*, 'thogh he knew That city to be full of UNWORTHY perſons; without the leaſt intimation of danger in ſo doing, provided they made not themſelvs guilty by misbehaving themſelvs in the very performance.

So that every one but the excommunicate, muſt by Forbearance diſobey a poſitive precept, but by Coming muſt diſobey none; ſince for the one there is a Precept, but for the other there is no Prohibition.

CHAP. VII.

Of self examination, and som Allegories.

I. *By what is meant by Worthiness we may understand what is intended by Self examination.*

The question to what purpose? answered by the Proponent.

II. *The proper question is it's pertinence for This duty.*

1. *Negatively: not to hinder the Performance: Which it is to serv.*

III. 2. *Positively: it was to prevent the sin here arraigned.*

IV. *The Reason which is offered contradicteth the Performance.*

The word changed that the state of the affair may be changed with it.

V. *A transition to Allegories.* 1. *It is the Seal of a Covenant.*

1. *Covenant comprehendeth All Christians.*

2. *To seal importeth an obligation for the Futur, not an account of what is past.*

To make publik profession of faith a promiscuous duty, not forbidden to those who have not saving faith, ? 2. *None*

2. *None but Christ's Members must partake his Body: Answered.*

3. *The bread of sour must not be given to Enemies: Answered.*

The general Answer. Outward offices belong to the Called, Inward Benefits to the Chosen.

THE view of the Sore will best direct us how to mesure the Plaster, and the discovery we have made of the Danger in the now examined word UNWORTHILY, will cary us a great way toward understanding what the Apostl meaneth by the Remedy prescribed in the following words *vers* 21. But let a man EXAMIN himself.

For if in That, the Apostl did not warn the *Corinthians* from Doing This by reason of the Unworthiness of their Persons; but only from doing it in a *Manner Unworthy* of the *Lord's Supper*; Then, in This, he doth not require us to *Examin our selvs*, merely to This end, that we may Forbear if we find our *Selvs Unworthy*: But to This, that duly weighing within our considerations the dignity of *This Bread and This Cup*; which at That Time did, and at All Times ought to attend upon *All Church Meetings*; we may Therein behave our Selvs with Reverence suitabl.

So that strictly speaking, our Self-examination is not to work Backward upon what we have do'n, that so we may know whether we be WORTHY or no? but Forward upon what we are now to do, that we may do it WORTHILY.

Yet bicause the *Gramatical* sens of the word [*Examining*

amining a man's self] seemeth to import More; and it's *Utmost Importance*, without regard to the Context or Reason, is bound upon us with all possibl Rigor. That we may leav Nothing unanswered, let us hear how This is urged, as an implicit Prohibition from the Duty who's Dignity it is to secure.

And here according to my wont, I shall give you the very words of the most Excellent adversary.

"*To what purpose is it, but in case he find himself unfit,*
"*to abstain and forbear to com? For if he coms UN-*
"*WORTHY, he dies for it: and therefor to examin must*
"*signify, Let a man examin himself so, that he be approv-*
"*ed;* &c.

To what purpose is it, but &c. This question confidently supposeth that No Other purpose can be assigned, whereas the Apost'l himself expresly assigneth another, and That, not only Divers, but Opposit. Not, so let him Abstain, but *so let him Eat, and Drink.*

Would our worthy author confute the Apost'l? Yea, would he contradict himself? Himself abundantly answereth his own demand: *The end* saith he *of examination is,* that. 1. *We griev for all our sins.* 2. *That we resolv to amend all.* 3. *That we actually watch and pray vgainst all.*

And further to recommend Frequency in this exercise, he reckoneth several fruits of it, "*The oftner,*
"(saith he) *we recollect our selves,* 1. *The more weak-*
"*ness we shall observ, and* 2. *more faults correct, and*
"3. *watch the better, and* 4. *Repent more perfectly,*
"*and* 5. *offend less, and* 6. *be more prepared for death,*
"*and* 7. *be more humble, and* 8. *with ease prevent the*
"*contracting of evil habits, and* 9. *interrupt the uni-*
"*on of litl sins into a chain of death, and* 10. *more rea-*
"*dily*

"*dily prevail upon our paſſions, and* 11. *better underſtand* "*our ſelves, and* 12. *more frequently converſe with God,* "*and* 13. *oftner pray, and* 14. *have a more heavenly* "*converſation, and in fine* 15. *be more fitted for a fre-* "*quent and holy Communion.* By this time one would thing the Queſtion abundantly anſwered by the Proponent Himſelf: Yet may we go on, for 16. we ſhall *ſtand in aw of our ſelves and not ſin in private,* Pſ. 4. *and* 17. *we ſhall rejoyce in our ſelves and not in others,* Gal. 2. 4. and 18. *ſearching our ways turn to God,* Lam. 3. 40. and 19. by ſeeing our progreſs already made, take corage to go on, and 20 Praiſe God for Grace already received, &c.

Now I hope we may take breath. It is not to Every queſtion that we can give anſwers by the Score. But This is ſo fruitful, that none can better *Furniſh or Deſerve* a volum. And it might better be propoſed Negatively, if the anſwer be to be difficult; To that good purpoſe doth it Not ſerv?

Both Philoſophers among the Heathen, and Fathers among Chriſtians, and all Wiſe men, agree, that it is the proper exerciſe of Wiſdom: all Pios men, that it is the greateſt promoter of Piety. It Weedeth out all Wickedneſs, Planteth and Watereth all graces: Were there no other reaſon but its excellent Uſefulneſs, had not our *Lord* injoyned, nor the Apoſt'l preſſed Conſtancy, in a performance to which ſo Serviceab'l an exerciſe is annexed; The very regard of the many Purpoſes to which it ſerveth, would have ſufficiently recommended it, and cautioned againſt That Forbearance, which is now made the only purpoſe for which it is enjoyned.

II. BUT if you ſay the true queſtion at *This time* is, not Concerning it's Abſolute Uſefulneſs at

at Any time, But it's pertineucie to This particular Office.

To what purpose Now? Now above other times? Before This, rather than other exercises? Why doth he Here and upon This particular occasion enjoyn it to prevent the mischief now under consideration?

My answer shall be dubl.

1. *To shew the weakness of the* consequence *intended*, *I answer* Negatively.

2. *To clear the Apostl's meaning*, *I answer* Positively.

1. *NEGATIVELY*, I answer, that to *examin a mans self* before he do Such or Such an action, doth not import a Forbearance of That action, if upon such *Examination* he do not approve himself: And in the place now under ey, there is not the least Intimation in the words, nor the least Reason in the Context, to make it probab'l, that the Apost'l So intended, but much to the Contrary.

And here I consent to what our worthy Author saith "It is a *Relative duty and nothing of it's self; for no man* "*is the better for being examined if there follow nothing* "*after it*. True, but we have found it attended with so Large and Nob'l a train of good consequences, that we cannot say, *Nothing follows it*, thogh Forbearance from this duty make not One in the number: Sure it is, the Apost'l hath here no service for this Forbearance, but rather excludes it.

When *Pythagoras* again and again importuneth his disciples, that *before they suffer their eyes to sleep, they thrice examin themselves concerning the past days actions*; he was never thoght to forbid them to sleep, unless upon such repeated examination, they approved themselves. Do you now ask *to what purpose* it is so

to

to Examin? he ſwears by the higheſt, that it is the *way to a divine life.*

When *Seneca* giveth account of his own conſtancy in this exerciſe, he expreſsly declareth the effect was to warn himſelf; ſaying *take heed, do ſo no more, for this time I pardon thee.* Do you now ask *to what purpoſe?* You ſee, not to Condemn, but to Pardon and Admoniſh one's ſelf.

What? Is there no other fruit of *Self Examination*, but *Self-excommunication?* Doth Religion, the Pardoning Goſpel, more diſable us from Pardoning our ſelves, than Reaſon did *Seneca?*

But what need we look ſo far? The Apoſtle is of age, let him anſwer himſelf. Doth he ſay [Let a man examin himſelf whether he be Worthy or no? and accordingly Com on Forbear?] Yea, doth he ſpeak in *Pythagoras's* ſtile? Doth he ſay [Let not any man eat this bread till he hath examined and approved himſelf.] This would ſound ſo like a *Prohibition*, that he might be excuſab'l, who ſhould ſo underſtand it; but the Apoſt'l cannot be excuſed if he would be ſo underſtood, in that he thought not good to expreſs it.

For were we ſo to have be'n forbidden, it had be'n neceſſary that the *Prohibition* ſhould have be'n as expreſs as our *Lord's Command*, not ſo Ambiguous that an honeſt heart might miſs it; but here is nothing of ſuch an aſpect. Yea

He is equally *poſitive* for Both Performances, [*Let a man Eat*] is no leſs Imperative, than [*Let a man examin himſelf*] He Equally enjoyneth Both, and therefore Both are Equally *Neceſſary*; and any man may as lawfully forbear the One as the Other; and Both, as Either. This yoke of duties drew lovingly

ly together, for Hundreds of years, nor is there now any antipathy between them.

What therefore he hath ſo Joyned together no man may Put Aſunder, yea, what he hath made Subordinate, no man may make Oppoſite.

FOR it is further conſiderab'l, that Thoſe two dut ies are not Yoked together as Equals (which (yet) had be'n ſufficient to forbid the One to draw contrary to the Other) but are *Subordinate*, as *Lord and Servant*.

Examination (however excellent a duty) hath Here no other Place or Buſineſs, but to ſerv This favorite exerciſe; and we may now take up our Saviors argument, Eating *was not made for* Examination, *but* Examination *for Eating*; wherefore Eating *is Lord alſo of* Examination: And that the Servant ſhould drive the Lord out of his Own doors and eſtate, is not more againſt Juſtice; than it is againſt the *Apoſtl's intention*, that Examination ſhould barr a man from Eating.

If therefore any one perſiſt in Examning Examination it ſelf, urgeing [*To what purpoſe?*] This may well be the firſt claus of the anſwer, That it muſt not to be ſo unreaſonab l a *purpoſe*, as to Forbid the Performanceit oght to ſerv: and we may proceed to

III. 2. OUR *POSITIVE anſwer* to clear the Apoſtl'smeaning, His Purpoſe is to ſerv his main Deſigne *viz.* to prevent the *Sin*, he Pleadeth againſt; and the *Error*, he Diſputeth againſt.

If they knew not that our *Lord's Supper* was concerned in Thoſe their meetings; he warns them of the error and the danger of *omitting* the indiſpenſib'l duty, by [*So let him eat.*] If they knew it, and yet feared not to Profane it; he warns them of that

That

That danger, by [*Let a man examin himself*] Either way it is to very good purpoſe, thogh not to prohibit their Communicating.

Iask not now [*to what purpoſe*] but *Upon what Subject* muſt we examin our ſelves.

It is [we are told] a *Relative duty*: Whereto muſt then muſt it *Relate*? *Relata* muſt be *aqualia*; and for That reaſon we muſt Meſure the *One* by the *Other*

If a Murderer be brought to examination, aud the Officer examin him concerning *Adultery*, or *Theft*, or concerning ſome *Schole-probleme* &c. we might perhaps commend his Diligence, but (ſure) not his Wiſdom.

That therefor we may duly perform This exerciſe, we muſt firſt examin the Deſigne which it is to ſerv, and the Crime it is to prevent; and then Our Selves, in order thereto.

The Deſigne is apparently the *Prevention of That* ſin whereof the *Corinthians* were guilty. That Sin expreſſed in the inditement. It was their [*not diſcerning the Lords Body*] *i. e.* not treating it with ſuch Diſtance as oght to have be n putt between That and Common bread: but abuſing his Fleſh and Bloud in his Church, with the ſame rudeneſs, as they did That of their Cattel and their Grape in their Own Houſes.

This was the Sore, and to this muſt the Plaiſter be fitted. Why muſt This be ſo much larger than That?

Why muſt it be laid upon any other part than that which needs it? Why muſt we *examin our ſelvs* concerning ſuch Actions or Worthineſs; who's knowledge hath no Aſpect uppon this Performance,

but only Oppoſit and Malignant?

Such an Examination as ſhall *excommunicate*, if not the Whole, certainly the Greateſt part of mankind, cannot poſſibly be intended, in ſuch diſcours as inviteth ſo leud a peop'l to the Communion.

He that ſhall moſt carefully perform his examination; firſt in That manner, which the *Apoſtl preſcribeth*, by Diſcerning the infinite Diſtance of Dignity, between the *Lord's Tab'l* and his Own: and then in That Manner, that our Worthy Author preſcribeth, between our Lord's Body, and his Own Soul; thogh he be the Beſt of his age, yea, the beſt (our Lord only excepted) that ever was; will moſt clearly diſcover, not only that he is Now Unworthy. but that he muſt deſpare Ever to be Otherwiſe.

Since then the Beſt Examination, of the Beſt Perſon, will cary him, not only Beyond, but Contrary to the Apoſtl's Deſigne; Since it will put ſuch an Inconſiſtency between the Two Precepts, that [*Let a man examin himſelf*] will inferr [*Let him Not Eat*] and ſince the Apoſt'l doth not in any kind Intimate, that our Worthineſs, but plainly Declare that our Differencing This from *Common bread and wine*, is is to be the ſubject of our Examination;

HIS Meaning in the words now under view, can be no More nor Other, than This, *Let a man examin himſelf*, whether he well Underſtand, and Conſider what he is *about to Do*? Whether he put the due Eſtimate upon what he is *about to Receive*? Whether he put as great Difference between the *Lords ſupper* and a *Common feſt*; as there is between the vertues of a litl *Common Bread and Wine*, and thoſe of the *Body* and *Bloud of Chriſt*? Whether he go to *gratify his ſenſual*

ſenſual Appetite, with Eating and Drinking? or to *comply with his Governors or Neighbors*, in communicating with them? or to *feſt his Soul* with Thankfulneſs and Love toward his crucified Savior, with Joy and Delight in Communion with him, and ſuch other *acts of Devotion*, as ſo Holy an office requireth?

Let a man well examin himſelf concerning this, and *So let him Eat*, with appetites ſuitab'l.

This I ſay is all that the Apoſtl's Deſign can Permit, or his Words Declare him to mean, b[illegible] [*Let a man examin himſelf*] He requireth us to look Forward, not Backward; upon [illegible]at we are *Going to do*, in the Church; not upon what we *Have already do'n*, there or elſewhere; upon the Difference between This and Other Bread: not upon That, between Our Own and *Other mens ſouls*. In ſumm, that we may do this in ſuch Manner as we oght; not that we may abſtain from it in any caſe.

Yet to prevent miſconſtructions I add this *Proviſo*: That I neither pretend to diſparage the moſt *Severe ſelf-examination*, as it takes account of our *Paſt actions*, and *Preſent ſtate* of ſoul; (For I dare ſwear with *Pythagoras*, that *it is the high-way to divine life*:) Nor to deny that our approch to *This holy ſupper*, is the Moſt Proper ſeaſon, for This *moſt excellent* exerciſe (For he that beſt performeth the One, will undoubtedly beſt perform the Other.)

All that I deny is this, That the Apoſt'l in *This place*, ſetteth up *Examining our ſelvs*, againſt *Obeying our Lord*; ſo as to Forbid any one to Eat, if upon examination he find himſelf Unworthy.

IV. YET doth our worthy author offer his Reaſon: *For* (ſaith he) *if he comes Unworthy, he*

dies for it. If he comes Unworthy? God forbid! We may well cry out here; as our Lord's diſciples did in another caſe, *Who then can be ſaved*? But our Lord cured Their fears: If our Author cure Our's, it is with a contrary medecine. For in his form of prayer to be uſed the morning before the Communion, he thus teacheth to pray. *I know that a thouſand years of tears and ſorrow, the purity of Angels, the love of Saints, and the humiliation of the greateſt penitent, is not ſufficient to make me worthy* &c.

What ſhall we now ſay? A man for This adæquate purpoſe muſt examin himſelf, that *if he find himſelf unfit, he may forbear*, and that, for This reaſon, *becauſe if he comes Unworthy, he dies for it*: which putt together ſignify, that whoever is *Unworthy* is *Unfit*, and therefor muſt *Forbear*: Yet on the Other ſide, Whoever examins himſelf muſt find, not only that he is Now unworthily but out of hopes ever to be worthy: And all this notwithſtanding, the Apoſt'l ſaith *So let him Eat*: and our Author himſelf inviteth every good Chriſtian to be Frequent in ſo doing.

I DISSEMBLE not, that the contradiction may be eſcaped by diſtinguiſhing between Exact and Evangelical Worthineſs: Be it ſo: Yet thogh an adverſary may be thus Silenced, a good Chriſtian cannot alway be thus Satisfied: Thoſe are not alway the leaſt worthy, that moſt ſuſpect themſelvs; and the ſofteſt ſens of the word will be too hard for the moſt tender, that is, for the moſt carefully examining *i. e.* for the moſt Worthy Souls.

If therefor what the Apoſt'l ſaith be true, *Whatever is not of Faith is ſin*; Every good mans doubt of

of his worthineſs, muſt for ever keep him in the ſtate of excommunication; ſince the more he examins himſelf, the more muſt he fear; nor muſt he ever com to the Lords tab'l, till he arrive to Aſſurance of his election.

That we may therefor examin our ſelvs according to the Apoſt'ls preſcription, we muſt firſt examin this Poſitive Aſſertion.

If he com Unworthy he dies for it. How doth This appear? Where did our Lord or any Apoſt'l ſay this? Who of the primitive Fathers, (that promiſcuoſly Admitted, yea compelled All the peop'l to communicate) believed this? What Autority, what Reaſon, for ſo frightful a word? How got it into this or any other good authors papers?

Had our worthy author kept to the Apoſt'ls UNWORTHILY, he had had ſufficient Authority for his Aſſertion; but he had wanted ſufficient Reaſon for his Inference: Nothing of *Abſtain* or *Forbear* could have be'n thence inferred: The word therefor muſt be changed from UNWORTHILY to UNWORTHY, that ſo the ſtate of the Danger and it's Remedy, and the whole affair, may be changed with it.

Oh the miſery of being ſlave to an opinion that wants maintenance! the ſound of a word, yea the ſound of half a word, muſt be caght at, and if the Laſt ſyllab'l marr all the foregoing, it muſt be renegued, and any hard ſhift made to keep a poor cauſe from ſtarving: It is not without great reluctancy, that I thus rudely treat a moſt excellent perſon, who's memory I honor as one of the richeſt ornaments and ſtrongeſt pillars of our Church; But ſince he is alſo the ſtrongeſt champion for the opinion

on I contend against, φίλος ὁ πλάτων &c. I cannot without unfaithfulness to the truth in who's service I have engaged my self, forbear to expose the weakness of those ill laid foundations, whereon are bilt all those mistakes. which have filled this Bread with gravel, and this Cup with gall; so robbing the holy table of the much greatest part of it's Guests; and it's few Guests, of that Joy which our Lord provided for their enterteinment.

V. SINCE neither expres Scripture, nor clear Reason cannot be found, a midl sort of Evidences (shall I call them) or Colors, are made use of; Precarious Allegories, pretending partly to Scripture, partly to Reason; Mere Colors, unable to convince us of any thing but This, that those who make use of Such arguments are in great need of Better.

1. Sometimes we are told, that this Sacrament is the SEAL of the new COVENANT, and we oght not to set Gods Seal to a Blank &c.

In this plea there are two words by explication whereof we must understand it's force: COVENANT and SEAL.

1. COVENANT, This Notion we must not contemn, bicaus it carrieth our Lords authority. *This* (saith He) *is the cup of the New Testament* (or *Covenant*) *in My bloud*; plainly ballanceing the New Covenant, against the Old: and his Own Bloud against That of the Sacrificed Heifer, which we find stiled *the bloud of sprinkling*.

This bloud therefor must be so Sprinkled, as That was, upon the Whole promiscuos Peopl; not to distinguish among Gods peop'l the Elect from the Reprobate;

probate; but as *Then the Jew*, ſo *Now the Chriſtian*, from a *Heathen*, &c.

Even in the *Old Covenant* there was Fleſh and Spirit, the Seed of the Lions, and the Seed of the Faith: *He was not a Jew which was one Outwardly, and Circumciſion was not of the Fleſh, but the Spirit, whoſe Praiſe was not of Man but of God.*

Yet that outward Performance which had no Praiſe if unaccompanied with the Spirit, was Neceſſary, even without it, ſuficient to Condemn if Omitted, thogh not ſufficient if Naked: For he was not a Jew outwardly, muſt dye for That defect, thogh he needed more than that performance, to juſtifie him.

Thus was it in the Old, and thus was it in the New Covenant: The Sacraments are Outward badges; every Viſibl Chriſtian muſt wear them, that his profeſſion may be Viſibl; but No man may *Reſt in them*, as Sufficient for Salvation; bicauſe the viſib'l ſigne without the inviſib'l grace is not a true Signe; and therefore of no value, bicaus of no Signification.

For Thoſe only have a right to the *Promiſes of the Covenant*, who perform it's Conditions: To All the reſt, the Covenant is loſt; and conſequently, ſo are the Seals. Yet doth this no more prohibit, or Diſpens with, a mere Outward Chriſtian to receve the Sacrament; than it did with a *Jew*, to receve Circumciſion, keep the Sabbath, or wear any other Cogniſance preſcribed by the Law. And

2. TO SEAL a Covenant, importeth an Obligation for the *Future*, not an account of the *Paſt*. The Apoſt'l tells the *Galatians*, that *He that is Circumciſed is a debter to keep the whole Law*; not that he is diſcharged, as having Kept it: The Seal obligeth for

for the time to come, if it belong to a Covenant; and looketh not backward, but in a Releas or the like.

We therefore moſt willingly grant what ever the Allegory demands, *viz.* That by *Doing This*, we new *Seal* the *Covenant* made in Baptiſm, Repete all our Vows, New tye all our Obligations, which our Corruptions or Infirmities, may have ſlackened, ſince the laſt Sacrament.

But to ſay, that bicaus *This is the Seal of the Covenant*, therefor none may receve it, who hath not already performed all it's Articles: is to ſay, that no man may ſeal an Indenture, who hath not already do'n what thereby he Covenanteth to do. *i. e.* It is not Lawful, 'till it be Needleſs.

LET the otherwiſe minded be requeſted, to conſider. Are not all the congregations promiſcuos, mixed of good and bad, indifferently obliged to make *publik profeſſion of their Faith*? And doth not Faith import Holineſs? Where then is the Difference? What the Reaſon? why he who is not in Covenant in the ſtricteſt ſens, may not as well Communicate in the *Lord's Supper*; as he who hath not Faith in the ſtricteſt ſens, may *Profeſs his Belief*? I can ſhew a reaſon why he may Better do it; but can imagin none, why he may not it as Well.

He that publikly maketh *Profeſſion of his Faith*, declareth himſelf to *Have Faith*: and if ye have it not he is a Lyar, a notorios Liar, in the face of *God and his Angels*: But he that *Receiveth the Sacrament*, maketh no ſuch boſt; Vaunteth not as the Yong man in the Goſpel; *All theſe have I kept from my youth up*; Saith not I have Paid, but I am a Debtor to the whole Goſpel; and thankfully embrace it's gratious offers, made

made by my Lord, and purchased with his Bloud, thogh I am most Unworthy of so gracious a Benefit.

This is plain Sens, and This is constant Practice. If therefor it be a kind of Forgery, to *set this Seal to a Blank*, as the Objection urgeth it is no less Criminal, to *Tear it off* from our *Lords Charter*, which giveth every *Visib'e Christian* a Right To it; thogh for defect of condicions, at present he have no Right In it.

I. AT OTHER times we are told that we are not to partake our *Lord's Body*, If we be not his MEMBERS; and his *Members* we are not, if we have not his Spirit.

Be it so, This will not exclude *Any Professor of Christianity*, For St. *John* saith: *Hereby know we the Spirit of God. Every Spirit that confesseth that Jesus Christ is com'n in the Flesh, is of God*: by which we perceive, what Latitude the word *Spirit* is capabl of, who have a title to it, and what force there is in the Allegory.

That the whole Body and every particular Member, must partake the same *Flesh* and *Bloud*, the whole Creation forbids us to deny: that the *Church is the Body of Christ, and every one of us Members in particular*, the Apostl hath expresly taght us: The conclusion must needs be, that the celebration of This Sacrament, is the Duty, as of every Church, so also of every Member.

The *Administration of Sacraments* is generally acknowledged an essential requisite of a *true Church*; and it must be very strange, if the Reception of them, should not be so of a true Member of such a Church.

BUT as it is in *All Natural* bodies, so is it in *This Mystical*. Every Member must have both *Outward Frame*, and *Inward Spirits*, answerab'l to it's place in the Body, and it's relation to the Head. And every *Member of Christ* must answer it's relation, both by an *Outward Profession*, *and Inward Life*; whereof though the Former be Insufficient without the Latter; yet is It Necessary in Order thereto. For by *outward Offices* of Worship, we do not only Exercise spiritual life, when we have it; but Dispose our selvs to Attein it.

So there is a Two fold Membership: By the One we *Profess* our selvs Christians, by the Other we *Are* so: Yea, by *That, very Profession*, we are so far so, as to be both Intit led to all Priviledges, and Obliged to all Duties, which belong to *Members of Christ*: And if we omit the visib'l character of our profession, we implicitly renounce our profession it self; and so by forsaking his Table, put our selves out of his Family.

AGAIN we are told; That *This is the Bread of* SONS *and must not be given to* ENEMIES.

The *Former claus*, if the *Syrophenician* woman hath not answered, our Lord himself hath: For in directing us to call God *Father*, he hath given a right to the *Bread*, by giveing us the Title of *Sons*. And to the Later, the Apostl hath furnished us with an answer; *For if when we were ENEMIES Christ died for us*; if our Enmity did not hinder him from giving his Bloud it self; much less will it, from allowing us it's *Representative*.

Our Catechism teacheth us to say, *I was by Baptism made a MEMBER of Christ, a CHILD of God, and an Inheritor of the Kingdom of heaven.* And thogh

thogh we know that the *waſhing away of the filth of the fleſh*, will be far from Saving us, if we anſwer it not *by a good conſcience toward God*; Yet is every Baptiſed and Unexcommunicate perſon (however unworthy) admitted to the priviledge of joining with the Church, in All ſuch Offices, as call God our Father, and Chriſt our Head: And All ſuch perſons are honored by the title of *Faithful*, in the writings of the Apoſtl s and Primitive Fathers.

Baptiſm is urged as neceſſary to incorporate into *Chriſt's viſib'l body*, even thoſe who are not capab'l to underſtand it. *Hearing* is preſſed as a duty upon thoſe who *receve not the truth in the Love thereof*. *Prayer* is required even of thoſe, who by their actions ſhew themſelvs *Not to be the Sons of God*, and therefor when they pray may not properly ſay, *Our Father*.

This no leſs a Sacrament, than Baptiſm; and more a *worſhip of Chriſt*, than either *Hearing* or *Praying*. Yea, *All other Offices* putt together, do not ſo much advance his Perſonal honor as this One. And is it not ſtrange, that when *All the reſt* are *Required*, *This alone* ſhould be *Prohibited*? and That, upon no other reaſon, but what is *common to All*? And being put home, will no leſs rob *Chriſt of All Honor*, than his *Members of all Priviledg es*?

THIS therefor is our General anſwer to All Objections of this kind. *Many are called, but few choſen. Outward Offices* belong to the Called, *Inward benefits*, to the Choſen. The Former are both ways condemned, whether they Neglect to joyn with the Church of Chriſt in open Profeſſion, or by the unſuitab'lneſs of their Lives, give the Ly to That Profeſſion.

This differeth no otherwiſe from *Other Offices*, but in This, That our *Savior's Perſon* is more honored by it: and if upon that account it require ſo much the greater care in the *Manner*, ſo doth it alſo in the *Thing*; if we muſt be ſo much the more careful How we Do it, ſo muſt we be, That we do not Omit it.

And this is ſufficient not only to Anſwer, but *make Examples* of, all thoſe *Allegorical Objections*; which indeed I ſhould hardly have taken ſuch notice of, did they not ſerv as Illuſtrations of our duty. For to no other purpoſe do our adverſaries produce them; and whether they ſerv to fright us from the Performance or from the Neglect of it, let the capab'l and careful reader judge.

CHAP.

CHAP. VIII.

Reaſon verified by Experience condemns our Sacrificeing Conſtancy to Reverence.

I. *Experiences in other caſes urged for a rule in This caſe.*

Two things to be conſidered. 1. *The Danger.* 2. *The Remedy.*

1. *In the Danger.* 1. *The Extent.* 2. *The Degree.*

II. 2. *The Remedy worſ than the Diſeaſe; Applied to Prayer.*

In ſtead of perſeverance in contending, we baſely compound upon Agreement.

Tripartite; between. 1. *Prayer,* 2. *The Sacrament,* 3. *our Corruptions.*

III. 1. *In behalf of Prayer, that it ſhall have Frequence without Reverence.*

1. *Reverence no leſs due to Prayer than to the Sacrament.*

2. *Yet is Reverence no leſs denied to Prayer, than Frequency is to the Sacrament.*

IV. *The beſt way to aſſert Reverence to the Communion, is to pay it to Prayer.*

This

This ground is. 1. *Better Fenced,* 2. *Better Cultivated.* 3. *Equally Fruitful.*

V. *The beſt way to get Reverence in Prayer, is to keep it attended with the Sacrament.*

Better than a dead Crucifix.

WE have paſt three of thoſe ſtages which we propoſed for Human topiks. 1. We have found that all Ancient churches practiſed conſtancy, and the beſt of the Modern doth it's beſt to reſtore it. 2. That the nature of a Sacrament, and of This more particularly, requires it. 3. That thoſe two words of the Apoſtl, which are uſed to fray men from this duty, are ſtrained beyond what he could intend.

Com we now in the laſt place, to diſcover the unhappy conſequences of the doctrines, which diſcorage conſtancy to be ſuch; that their beſt patrons, were they now living, muſt ſo farr (at leaſt) deſert them, as to ſay of them what none of the worſt Popes, ſaid of the laws which prohibit marriage to the clergy; *that there were good reaſons for making ſuch laws, but there are better for repealing them.*

But in ſuch a caſe, the two parts of the aſſertion contradict each other: for Reaſons thus confuted by general experience, however plauſib'l they might appear to the wiſdom of Man, could not have weight enogh to bear down an inſtitution of God; to who's eys thoſe Conſequences were always viſib'l, which experience hath too late made ſo to Our's: That Law, which forbad marriage ro the clergy, and thoſe Doctrines which forbid the Holy Communion

to

to the unworthy (ſtating unworthineſs as they do) agree in this, that they were as Weak (to ſay no wors) as Unhappy.

That we may therefor pay our Lord the honor due to his Wiſdom, as well as the obedience due to his Command; we ſhall firſt examin the former part of the aſſertion; and then we ſhall not need many words for the later, ſince experience is underſtood as ſoon as it is ſeen.

The contrary doctrines alſo pretend Experience, but with This difference, that from general Experience in Other caſes, they draw rules for proceeding in This; but We from Experience in This particular caſe, diſcover the unhappineſs of thoſe Rules: They look Forward From Experience, We look Back upon it; They Conjecture, We Diſcover. Thus they diſcurs,

Daily and Univerſal experience convinceth us, that Scarceity advanceth Plenty abateth the value of All things, whether Religious or Secular. Thoſe very perſons who underwent great trouble and danger to enjoy our Common prayer, when Forbidden and Difficult, neglect it ſince it became truly Common: It is but too viſib'l with what yauning careleſneſs and rude irreverence men behave themſelves both in Hearing and Praying: and we cannot doubt but the Communion would be as Slightly, if it were as Frequently celebrated: Since therefor there is no hope to keep Both, it were better of the two, that we ſhould quit Frequency, than Reverence; For we ſhall more honor the Holy Sacrament, by receiving it with more Reverence and Leſs Frequency; than with More Frequence and Leſs Reverence.

This is the Summe of what is diſcurſed againſt frequent communicating; we ſhall firſt examin the Rea-

Reasonableness, and then the Success of it

Here are two things offered.

1. A Danger feared,

2. A Remedy prescribed.

1. In the DANGER, we may consider 1. It's *Extent*: 2. It's *Degree*.

1. The *Extent*. How far doth the Danger reach? to Utter destruction? No, that Danger is Avoided, not Incurred by performance. How far then doth the feared danger reach? To Contempt. What kind and degree of Contemt? Do we fear that the holy bread will be cast to the dogs? or that the holy Cup will be wors than so abused to Drunkenness? That we shall Equal those debaucheries, which the Apost'l reproved in the *Corinthians*? or Exceed them, by verifying the slanders wherewith their heathen enemies persecuted the primitive Christians.

Such dangers as these might fray us to a willingness to purchase and escape upon the deareſt terms: But our danger extends not so farr: It is but Comparative, and perhaps Tolerab'l: The Sacrament will lose much of the Veneration it is now possessed of; It will not claim our Adoration, perhaps not our Dread; It will make no trouble in the world, nor in an honest conscience; but it will be depreciated into the same cheapness with Common prayer, so that every one will com with the same rude boldness and unpreparedness to This, as we see men do to That. 2. The *Degree* of this Danger is also worthy consideration; whether it be otherwise Impossib'l, or only Hard to be avoided? Whether there be such a Natural and Insuperab'l antipathy between Constancy and Reverence; that no endeavors can possibly reconcile them? or the appear-

ing

inconſiſtency be Accidental, occaſioned by ſome extrinſecal and not any invincib'l cauſe?

If the enmity between them be ſuch as our Lord declared between God and Mammon, that no man by no endeavors can poſſibly ſerv them Both; then have we nothing els to do, but imploy all our conſideration upon This queſtion, *Which ſhall I ſtick to?* But if it be only Difficult and not utterly Impoſſib l; and further, if that very Difficulty grow not upon the Nature of the Thing, but the Corruptions of our manners; then muſt we remember, that it is the proper buſineſs of Religion to contend with ſuch difficulties, and deſtroy ſuch corruptions. We muſt never yield but fight to the laſt, *take to us the whole armor of God*, and among other pieces, *Patience and Perſeverance.*

For This purpoſe (ſaith St. *John*) *the Son of God was manifeſted, that he might deſtroy the Works of the Devil.*

All Offices of Gods worſhip, All his Officers, and All his Votaries in it, muſt fight this Battel, to their utmoſt power, to the laſt drop of Sweat or Bloud, without yielding an inch of ground, without giveing or taking Quarter, indefatigably (however unproſperouſly) mainteining their poſt. As it is every Private one's duty thus ſtrenuouſly to contend with his Own (however maſterleſs) corruptions, ſo is it every Miniſter's to contend with Thoſe of his charge *whether they will hear or whether they will forbear, in ſeaſon and out of ſeaſon, with all Long-ſuffering* as well as *Doctrine*, knowing all their *reward is with God*, though they ſee no fruit of their labors in the World.

If therefor we compound with the Enemy when we oght to contend, if we yield any of the ground

which we ought to defend, the beſt name ſuch baſeneſs can deſerv muſt be Cowardice, if not Treachery: and This, ſo much the more inexcuſab'l, bicauſe That very Experience which we plead in our juſtification, will condemn us, ſeing it will demonſtrate that for ſome hundreds of years, the Church of Chriſt mainteined both Conſtancy and Reverence, without ſelling the One for preſervation of the Other.

Again, as we have no warrant for this method, ſo the very Remedy it ſelf is improper and miſchievos.

II. THE REMEDY preſcribed, we cannot deny to be an Effectual one: Famin is a certain cure for Cheapneſs, but wors than the diſeaſe. This way of honoring the Sacrament, is the ſame with that wherewith God threatened to honor his word, *They ſhall go* (ſaith the Prophet) *from ſea to ſea, and from the North to the Eaſt to ſeek the word of God*; Thus the Schiſmatciks honored the Common prayer, Thus the moſt Chriſtian King honoreth the reformed way of worſhip, thus the heathen Emperors honored the Goſpel; but ſtill, this is not ſo properly to Honor, as to Perſecute.

And let me pray you conſider, Would you have the Common prayer again vindicated from contemt by the ſame remedy, which we found ſo effectual? or would you not? If you would, then do you juſtify the Schiſmatiks, who ſo made it reverenced, and condemn the Church which makes it cheap: If you would not, then do you reneg your own remedy which for this only reaſon you preſcribe, bicauſe it will work the ſame effect.

Again

Again, would you have the rule universally true, That in All holy offices we must lay aside Frequency, if it will derogate from Reverence? or would you Not? If not, then will it not be good against Frequency in the Communion, bicause no conclusion can be draw'n but from an Universal: If you would, then will it hold against Frequency in Preaching, Prayer &c.

There are indeed that urge the same against Preaching; but none dare offer it against Prayer, which yet is no more sheltered against it's influence. Here therefor we take our post. We know the Scripture hath declared so clearly for frequency in Prayer, that som have believed we must never intermit it, none ever questioned, but we must more than daily perform it. And did not God's word, the sens of our own needs, would call so loud that we cannot shun acknowledging that Reverence must not destroy Frequency.

But why not in Prayer as well as in Communicating? Whence this Partiality? Why do we not use the same Boldness toward the Sacrament, or the same Fear toward Prayer? Both equally require worthiness, bicause in both we address to the same Pure Majesty, with this only difference, that in the One we remember Our Selvs, and in the Other we remember our Lord: from the One we expect blessings of All kinds, from the Other, onely Spiritual.

May we not justly now take up the same expostulation which the Apost'l cast at the self condemned Jew? Thou that darest not take the Lords Supper in thy unhallowed lips, darest thou utter his Prayer out of them? Thou that darest not eat this bread bicause thou art not one bread with thy offending

brother, dareſt thou uſe That Prayer which maketh thy forgiving Him, the meſure of Gods forgiving Thee? Thou that feareſt to bring an unworthy heart to God's Table, dareſt thou bring it to his Throne? Thou that feareſt to be *guilty of the body and bloud of the Lord*, dareſt thou make thy ſelf guilty of his Majeſty and Purity? Are not Theſe as much affronted by unworthineſs in Prayer, as Thoſe by unworthineſs in Communicating? Is he Lord of the Sacrament onely, is he not of Prayer alſo? Is preparation then neceſſary for That only, which honoreth the Human nature? Is it not equally neceſſary for This, which honoreth the Divine?

The *Reaſon* will hold as ſtrongly for Reverence in Prayer, as in the Lord's Supper; *Experience* telleth us there is no leſs need to preſs it: Yet dare we not do it, for fear leſt God's Throne ſhould be as much deſerted as we ſee his Table is, for which we require it: On the other ſide we take warning from the irreverence which we ſee practiſed in prayer, and fear to expoſe the Communion to it, if we ſhould require the ſame frequence which hath occaſioned it; So we fear on each hand, and in ſtead of contending, we yield to a baſe and unwarrantable compoſition: We com to an agreement tripartite between *Prayer*, the *Lord's Supper*, *and our Corruptions*; whereby it is yielded, that

1. *Prayer ſhall enjoy Frequency without Reverence.*
2. *The Lords Supper ſhall enjoy Reverence without Frequency.*
3. *Our Corruptions ſhall enjoy their luſts, without diſturbance either from Prayer or the Sacrament.*

III. 1. We

III. 1. *WE agree that Prayer ſhall enjoy Frequence without Reverence.*

The former we are willing to grant it, not only bicaule we cannot reſiſt the clear and frequent requires of Scripture, but bicaule our Intereſt is concerned in it: But the Later we ſeem contented it ſhould be rob'd of, ſince our ſilence ſeems to conſent; yet Reverence is at leaſt equally due, and more denied to Prayer.

1. *Reverence is at leaſt equally required for Prayer as for the Lords Supper.*

If we tranſplant the Apoſtl's words from the One to the Other, they will carry the ſame weight and evidence.

Vers 26. *As often as you pray to God, you approach the throne of the Majeſty of God.*

27. *Wherefor, whoſoever ſhall pray to God unworthily ſhall be guilty of the Purity and Majeſty of God.*

28. *But let a man examin himſelf and ſo let him pray* to God.

29. *For he that prayeth to God unworthily draweth upon himſelf damnation, not regarding the Majeſty of God.*

What think you? do not theſe words bear as clear and ſtrong reaſon, as they do in the *Corinthians* caſe? Is there not the ſame infinite diſtance between a miſerab'l Earth worm, and God's Majeſty, a corrupt wretch and God's Purity, in any addreſs whatſoever? Whether we approach his Throne by Prayer, his Orac'ls by hearing, or his Table by communicating, ſtill both the God and the Votary are the ſame.

And if we take not our meſures from Reaſon, but from Other Scriptures we ſhall find that the word UN-

UNWORTHILY if applyed to Prayer will bear such a change as shall signify all that which our adversaries urge, and we have Denied it to import, in relation to the Lord's Supper: For though the Apostl Level not his Threats at the Unworthiness of the Persons, but of the Performances of the *Corinthians*; yet other holy penmen declare, that the Unworthiness of the Person turn the Prayer into Sin.

And herein the Scripture is both clear and Frequent *Solomon Prov.* 15. 8. Declareth expresly *The Sacrifice of the Wicked is Sin*: and again *Chap.* 21. 27. *The Sacrifice of the Wicked is an abomination*: *David* throughout the 50th Psalm expostulateth with the Wicked man for presuming to take God's name in his mouth, The Prophet *Isaiah* in the later half of his first Chapter personateth God as Sick of his Own ordinances, when performed with foul hands, and for remedy prescribeth *Wash you, make you clean, cease to do Evil, learn to do Well*; as qualifications necessary not for the manner of the devotion; but for the person of the Votary. *Jeremie* and *Amos* &c. concurr in the same Language:

2. YET is Reverence no less denied to Prayer, than Frequence is to the Communion, not by the Doctors I confess (unless silence in things necessary to be reproved pass for approbation) but by the generality of the peopl.

It is too visib'l how late some com when Prayer is began, perhaps farr spent, perhaps almost ended. How yawningly and irreverently others Loll, when they should kneel, how they mop their eyes or cast them about the Church, and how few there who's outward deportment doth not speak them as unconcerned in the office as the Seats they sit on, with no better intent but fill them.

To

To take notice of the Slight and haſty performance of bleſſing the meat before we eat, and God after we have eaten, will perhaps move my Readers wonder: ſo regardleſsly is that Office performed, that moſt look upon it as an impertinent formal complement, and next to thoſe who lay it quite aſide, They are judged beſt bred, who perform it in feweſt Syllab'ls and the leaſt audib'l voice.

Yet doth the Apoſt'l declare that by this performance we gain a title to our own meat, 1. *Tim.* 4. 4. *For every creature of God is Good, and nothing to berefuſed* (upon this condition) *if it be received with thanks giveing. for it is Sacrificed by the word of God and Prayer.*

This litl deſpiſed office then, is an addreſs to God by Prayer, and we ſhall hereafter find it the adequate ground of the holy Sacrament.

I do not ſo preſs the now recited words of the Apoſt'l, as to urge that the unworthineſs of the Perſon turneth This office alſo to Sin; but I cannot think it leſs than neceſſary to enquire, how it cometh to paſs that no notice is taken, ſo much as of the unworthy manner of mens performing, either This or any Other, Private or Publik Prayer?

So great ſilence concerning even the Manner of Prayer, and ſo great noiſe concerning the very Perſon of the Communicant! what is this but Robbing other offices to enrich this One, as if it were not only to receve Tribute; as the Chief, but to enjoy All, as the Sole Proprietor of Reverence?

But when we better conſider, we ſhall find it farr from Enriched by this Robbery; yet, it is thereby impoveriſhed, as every Prince is by too great impoſitions upon his Subjects, who are thereby diſabled, from

from giveing him much greater aſſiſtance.

For we ſhall Now proceed to a better Work than what we have hitherto labored in, To bild up is better than to pull down; we have don enogh of the Later, by diſcovering the badneſs of the vulgar remedy, and have ſpoken comparatively, which looketh as if there were a quarrel to be decided between the Sacrament and Prayer; But now I proceed to preſcribe a better Remedy, or rather to apply what the Apoſt'l hath preſcribed as univerſally juſt: *Give to All their due, Honor to whom Honor, Fear to whom Fear*; If Reverence be due to Prayer as well as Frequency, and Frequency to the Sacrament as well as Reverence; while we deny either to Either we rob both of half their due; yea, we not only rob either of their proper due, but Both of That aſſiſtance which they might mutually give either to the Other: For as the Beſt and unqueſtionab'l remedy for the whole, we ſhall obſerv. That

1. *The beſt way to preſerv Reverence to the Communion, is to pay it to Prayer.*

2. *The beſt way to preſerv Reverence in Prayer, is to pay it to the Communion.*

IV. *THE beſt way to preſerv Reverence to the Communion is to pay it to Prayer.*

Let it be as certain as the Objection ſuppoſeth, that if the Communion be as Common as publik Prayer, it will be as cheap too; it will be no leſs certain on the other ſide, that it will be as much reverenced too; it will no leſs ſhare with it in good, than in evil; and if ſo, by ſecuring prayer from irreverence we ſhall alſo ſecure the Communion; the danger cannot reach the One but throgh the Other;

ſecure

ſecure you the Outworks, the Blind and the Lame will ſecure the citadel.

None pretends that the Communion may be receved without Prayer; whatever diſpoſitions therefor we bring to This, muſt affect the Other by contact: If both be performed by the ſame Perſon in the ſame Circumſtances; Both muſt needs be performed with the ſame, whether Worthineſs or Unworthineſs?

The Severeſt of our adverſaries gives it for a rule, That *There is not any greater indication of our worthineſs or unworthineſs to receve the holy Communion than to examin and underſtand the State of our daily prayers*: and plain reaſon will add that, if not for Prayers own ſake, we muſt prepare our ſelves ſo for prayer, that we may thereby become fit for the Lords Supper.

With this very anſwer did St. *Chryſoſtom* baſil This very objection. *If thou art not worthy to communicate in the Lords Supper, neither art thou worthy of That, Communion, which is by Prayer: For the holy Spirit doth not deſcend only for their Sakes who come to the table, but for thoſe hymns ſake at any time.*

Hither therefore let us transplant All our cautions againſt unworthineſs: Here let us form our Schems for ſelf examination: whatever hath been ſaid concerning the Neceſſity, and Condicions of Preparation, will thrive at leaſt as well upon God's, Throne as upon his Table: This ground is

1. *Better fenced*
2. *Better cultivated by Gods word.*
3. *No leſs fruitful of good life.*

1. It is better *Fenced* from the danger of being de-

ſerted as the Lord's ſupper is. Whatever conditions we charge it with, will be defrayed by the acknowleged neceſſity to undergo them. If the example of *David*, *Daniel* &c. in the Old Teſtament, will not prevail with us; if thoſe expreſs precepts of the New, which have perſuaded many to believ it unlawful ever to intermit it, cannot convince us of the neceſſity frequently to perform it; If nothing will make us ſenſib'l of our Duty, yet the very ſens of our Needs will put us above the reach of a tentation ſo much as to wiſh otherwiſe; Yea the very ſens of ſhame, will compell to accompany our neighbors when they ſay, *com let us go to the hous of the Lord.*

2. *The Word of God* hath ſpoken more concerning the neceſſity of worthineſs in Prayer, than in the Communion. If therefore we take our meſures from Scripture it will be impoſſib'l without borrowing help from what it hath preſcribed for Prayer, but eaſy with it, to convince the moſt obſtinate, that every Communicant needeth ſuch worthineſs as is preſcribed: ſince in relation to the Communion, he will anſwer the Apoſtl's charge, by profeſſing his care to avoid that eating and drinking UNWORTHILY which he condemneth: but in relation to Prayer, he cannot juſtify himſelf, without ſuch clean hands and heart, as the Scripture declareth neceſſary, from him that ſhall addreſs his prayer to a God of pure Eyes.

3. *The Fruit*, muſt probably anſwer the apprehenſions we have of theſe joynt neceſſities If it be neneceſſary that we cleans our hearts before we lift them up in Prayer, and it be alſo neceſſary to pray not only out of duty to God, but out of Sens of our own wants; then can it not be avoided, but every one

one must be obliged to repent that he may not loſe his privilege of coming to the *throne of grace to find help in time of need.*

Here we have plain Scripture, and a plain conſequence thence irreſiſtibly derived. Nothing capab'l to be oppoſed to it, but the corruptions of the age, which render it hopeleſs to twiſt ſuch worthineſs with ſuch frequency. But ſince nothing can be at once Neceſſary and Impoſſib'l; we muſt not coward like deſpond, but dub'l our diligence, and leav the ſucceſs to God, who hath made the Obligation as ſtrong as we can apprehend the Difficulty; which alſo will be the more eaſily vanquiſhed, if we cal in ſuch auxiliaries as the Sacrament offers. For it is our ſecond and reciprocal poſition that.

V. THE *beſt way to preſerv Reverence in Prayer, is to keep it conſtantly attended with the Communion.* ; bicauſe All that Reverence which is by All men acknowledged due to the Sacrament, will be communicated to All the other offices wherewith it is accompanied.

Had not *Jehoſhaphat* accompanied the Kings of *Iſrael* and *Edom* in their addreſs to the Prophet, their armies had periſhed: and how much of the unſuccesfulneſs of our publik worſhip is to be imputed to the abſence of the holy Communion; who can divine?

We ſhall hereafter meet another occaſion to prove that this was the proper deſigne of the Apoſt'l's diſſertation with the *Corinthians*: That his prime intent was to reprehend their prophaneneſs in God's hous, and his Argument was draw'n from the intereſt which This Sacrament had in all their behavior There.

And in ſuch a caſe what better could he have uſed? Should he have arraigned them at the Moral barr? They had long ſhewen themſelvs proof againſt ſuch lectures of their Philoſophers. Should he have cited them to Natural Religion and pleaded the holineſs of Gods hous? They had ever do'n the ſame things in their Idols tempis: Should he then have urged the great difference in point of Purity between the True God and the Fals? This indeed were Proper, but Inſufficient; the impreſſion might have be'n ſufficiently Plain, but not ſufficiently Deep; it might Convince their Reaſon, but not ſo powerfully move their Affections.

But This Argument, draw'n from the Preſence and Dignity of *the body and bloud of Chriſt*, had never be'n blowen upon, it was New and properly Evangelical, hitt the Conſcience in the moſt ſenſib'l part, was calculated for Human, yea for Senſib'l nature, which could better apprehend how body and bloud might be abuſed than how a Spirit could.

This very Argument do we alſo find urged by St. *Auguſtin* in his 252 *Serm. de temp.* upon the anniverſary of the dedication of the Church or Altar.

Taking his Text from 1. *Cor.* 3. 17. *The Templ of God is holy, which Templ ye are*: he thence infereth that we muſt keep this Templ ſhutt to the Devil, and open to Chriſt: To enforce this, he argueth from the Reverence due to the holy Communion, upon which topik the whole Sermon is ſpent; in ſuch a ſtile, that I find great reaſon to believ, that after ages took thence tentation to write as they have do'n, in ſacrificeing Frequency to Reverence.

I therefor anſwer not for every clauſe in That Sermon, but I do for This Argument, as Apoſtolical, and the moſt convictive that could be urged, as long as the Prayers of Chriſt's Church were ſent from his Tab'l to his Throne, as they conſtantly were in the primitive ages.

Upon which know'n cuſtom *Optatus* upbraideth the Donatiſts for breaking down the Altar of the Church, telling them that hereby they did what they could to hinder their prayers, for *Illas ad aures dei aſcendere ſolebat populi oratio:* And what litl difference of guilt there is, between Pulling down the Altar and makeing it Uſeleſs, is not hard to compute.

FOR ſo great a wrong it is a poor recompence which the Romaniſts offer, whereby yet they pretend (and perhaps not untruly) that their devotions are highly advanced: A CRUCIFIX, ſay they, ſett before the ey, ſtirreth up the affections, by *ſhewing forth our Lords death* to the moſt paſſionate of all our Senſes &c. Why, This is a Crucifix of our Lord's own making, with incomparably more Art and Coſt than any Goldſmith can pretend to, not made of Silver, Gold, or Gemms, but the very body and bloud of Chriſt: not a Dead image, but Lively and Active; doth not Counterfeit, but Really exhibit our Lords body and bloud; not only feed our Eys, with more ſhew, but nurish our Souls with True Vital bleſſings.

If then a Dead Crucifix which hath no more promis of bleſſing from our Lord, than Life from the Artiſt, can ſo much quicken mens devotions; how much more muſt This, which much more lively ſetteth forth our Lord's death, and hath an expreſs promis

promis for his bleſſing, as well as an expreſs Commaid for it's uſe!

Away then with your poor warrantleſs *ſuccedaneum*: None but This authentik Crucifix, is either acceptab'l to our Lord, or worthy to ſtand upon his Tab'l, This, as it hath our Lord's own Command for our warrant, and his Promis for our encoragement, ſo hath it even in Reaſon more vertu; ſince it will oblige us to dubl our devotion in God's hous, and our holineſs every where elce; In God's hous, bicauſe our Lord is preſent there, as well in body and bloud as Spirit; and every where elce, bicauſe if we bring our hearts ſoftened with due preparation, the impreſſion will be ſo much deeper, which we may receve from all the other exerciſes, made more venerab'l by this Holieſt of All.

Were Preparation preſſed in This figure with half that zeal and rigor, that it is in the Vulgar; were half that which is ſpoken of Worthineſs for the Lord's Supper in the Abſtract, required for it in conjunction with Common Prayer; then could we not eſcape acknowledging an Obligation thence bound upon us, to live Godly Every Day, and to examin our ſelvs Every Vigil, that ſo we may communicate worthily, firſt in Prayer, and then in the Sacrament.

Whereas now, by robbing our publik prayers, of This their anciently Conſtant and ever Faithful Guard, we expoſe them to that irreverence which we cannot but lament while we occaſion it. For thoſe who hear ſo much ſpoken againſt unworthineſs in the One, and ſo litl in the Other, and nothing at all of any need to join them; may very plauſibly flatter themſelvs into a belief, that they perform

form all their duty, if they pay each office, that which their teachers declare to be due to them respectively: That is, they may keep their Reverence for the Communion, if they pay Frequency to Prayer: So the One they may Perform Unworthily, and the Other they may Forbear Disobediently, and wipe their mouths and say *I have do'n no wickedneſs* nor neglected any duty; thogh they perform none, but by much leſs than halvs.

CHAP.

CHAP. IX.

Frequency Sacrificed to Reverence.

I. *The obligation to Reverence more ſtreightned by Doctors than by Scripture.*

This Sacrament more obnoxios to be abuſed by luxury than other offices:

The Biſhops to preſerv it from abuſe changed the circumſtances, and the Doctors changed the Nature and the Name; making and ſtileing it Myſteries.

II. *The Romaniſts lade it with greater Myſteries in Doctrine and Worſhip.*

To the diſhonor. 1. *of our Lords Body.* 2. *the Merit of his Paſſion.* 3. *The Maſs it ſelf.*

How farr we are guilty?

III. 2. *The Obligation to Conſtancy Slackened.*

A countermyſtery: We came to it by ſeveral ſteps.

1. *The Firſt Step paſſed from Unworthineſs in the Manner to Unworthineſs of the Perſon.*

Excluſion of the Unworthy in the ancient Church a work of Diſcipline.

Wherein they were very ſevere.

2. *The Secund Step, from Diſcipline to Doctrine; which*

which might be a good Succedaneum if well uſed.

IV. *The Church of* England *iuſtified by examining her former exhortation, and therein.*

1. *Who are thoſe whom our Church warneth from the Communion:*

She diſtinguiſheth between Ordinary and Grievos ſinners, and warneth off only the laſt, and thoſe alſo not abſolutely but diſjunctively.

2. *By What warrant? Not from* 1. Cor. 11. *but from the fifth Chapter.*

The exhortation paraphraſed.

V. 3. *A Third Step. Modern Divines have out-go'n Our Church, as the Fathers did the Ancient. Falty on Both hands: too much ſtraining one Obligation, and too much ſlackening the Other.*

1. *Unequal Force: Worthineſs Enjoined as Indiſpenſab'l: but the Performance, only Recommended, and that by ſuch motives as work the contrary way.*

2. *Unequal Authority. On one ſide Divine authority preſſed without warrant, on the Other only Human, where Divine is due.*

No ſatisfaction to be had for one that doubteth.

VI. *The laſt Step. The Church's authority being loſt, the obligation thereon bilt is loſt with it.*

Former divines excuſabl for their good Intentions. We inexcuſab'l bicauſe of Experience.

To ſhun the Communion more injurios than to Profane it. 1. *Bicauſe Somthing is better than No-*

thing. 2. *Becauſe there is more hope of amendment.*

We do not ſo much oppoſe the Doctrines of our Divines as follow their Conduct.

THE Secund party in the above mentioned agreement is the Lords Supper, in who's behalf it is conſented that it ſhall enjoy *Reverence without Frequency*:

But ſo unequally is this Agreement executed upon it, that on both hands it is wors treated, than we have found Prayer to be: For in Prayer, neither on the One hand, is the Obligation more ſtreightened by the Doctors than by the Scripture. nor on the Other, is the ſlackening of it Juſtified by Any, thogh Practiſed by Moſt; But in the Sacrament, the Obligation to Reverence is ſtreightned, and Thereby That to Conſtancy ſlackened, not only in the Practice of the Peop'l, but in the Doctrine of Divines.

I. THE OBLIGATION TO REVERENCE IS MORE STREIGTNED BY THE DOCTORS THEN BY THE SCRIPTURE.

Not ſo in Prayer: For thogh there was once a Sect who ſo ſtreightned the obligation to Conſtancy in That duty, as to allow no time for Any Other: yet was That Sect of ſmall extent, either for members or duration.: And thogh there be now, ſuch as call it Religion to cloiſter themſelvs from all offices of humanity, that they may ſpend all their Powers and Hours in Prayer; yet call they not this, their *Duty*, but their *Perfection*; whereas Here,

Here, it is not Recommended as a Counſail of Perfection, but Enjoyned as Neceſſary Duty, that we prepare our ſelvs in a manner, much beyond what is thoght Neceſſary for Prayer, or Practicab'l by the Generality: Which how much it exceedeth the Apoſtl's injunction, we have already ſeen; and it may be worth our inquiry to find whence it is derived, that accordingly we may proportion our regards.

That it cometh not from Scripture is plain: for the Church of Chriſt had in All ages, the ſame Scripture which is now urged, yet could not in more than 300 years diſcover in it any ſuch precept: but Prieſts and Peop'l thoght it ſufficient to equal the Sacrament with publik prayer both in Reverence and Frequence:

But as it was more obnoxios to abuſes, than any other office, ſo were the Eaſterlings more likely to abuſe it than any other peop'l. In Other religios exerciſes, the indevotion of the mind is but too legib'l in moſt mens countenances and geſtures, yet is That rather a privative than poſitive contemt, rather a defect of due application, than a perverſion of the duty it ſelf to any vile office: but This was abuſed, not only by ſuch a defect, but by a poſitive deſecration of the ſubject it ſelf, made a fuel of luxury and drunkenneſs, and that, in the very hous and worſhip of God.

Againſt this ſo groſs, ſo general, and ſo maſterleſs profaneneſs, the Fathers of the Church finding their Sermons unable to prevail, applied ſuch other remedies, as nothing but extreme neceſſity could warrant. They paid down the moſt ſignificant and fundamental circumſtances, to ranſom the holy

office from the moſt ſcandalos and incorrigib'l profanation, changeing it from Evening to Morning and from Feſting to Faſting, that by Any means it might be preſerved at leaſt from being made an inſtrument of debauchery.

THIS care of the Biſhops in their Rubrikes, was ſo ſecunded, as to be Outgo'n by another of the Doctors in their Writeings, who not content to ſee it thus ſecured from that Outward profanation, whereto the cheapneſs and obnoxiosneſs of it's mater expoſed it, would proceed to gard it even from that Inward indevotion which all religios exerciſes moſt frequently ſuffer; and to this end clothed it with ſuch admirab'l Myſteries, as might exalt it above the reach, not only of Profane mens Contemt, but of All mens Underſtanding: they conſidered not ſo much what was to be proved by Themſelvs, or apprehended by their Readers, as what was honorab'l to the Sacrament: they were ſo farr from Proving their Sayings, that they did not ſo much as State them; but in a loos fanciful way, with Much Rhetorik or Poetry rather, and No Reaſon, did not Inſtruct mens minds, but Confound them: They ſo exalted it, as to make it a repreſentative of our Lord's exaltation, not on the Croſs, but on Mount *Tabor*: and as the brightneſs of his Garments anſwered that of his Countenance, ſo have they transfigured the Name with the Office; Thoſe plain titles wherewith the Scripture clothed it, they caſt aſide as too coars; *The breaking of bread, The cup of bleſſing, The Supper of the Lord, The Feſt of charity*, are expreſſions vulgar and intelligib'l, and therefor undreadful; they muſt therefor be changed for the more venerab'l titl of the MYSTERIES.

Yes!

Yes! the MYSTERIES is a dazzeling title, it confoundeth the mind, and ſtrikes it into aw, as toward Som great thing, whereof we know litl elce but this, that it requireth Veneration, and forbiddeth Approche.

We lately heard St. *Chryſoſtom* expoſtulate with St. *Paul*, for ſtileing the *Dreadful* MYSTERIES, *the Cup of Bleſſing*, and another St. declareing, that an angel cannot be worthy, if we conſider the greatneſs of the MYSTERY; from the third Century you ſhall ſeldom meet with it under any other title, and the moſt learned and rigid aſſertor of perſonal worthineſs buildeth upon it, *Whatſoever propoſition any man ſhall entertene in his manner of diſcurſing of theſe MYSTERIES, let him be ſure to take into his notice and memory, thoſe great appellatives with which the pureſt ages of the Church, the moſt ancient liturgies, and the moſt eminent Saints of God uſe to adorn and inveſt this great MYSTERIOSNESS.*

See upon what foundation is bilt that ſuperaw, wherewith this holy office is feared above all other? It is bilt, not upon clear *Revelation*, but dark MYSTERIES; thoſe Myſteries, not upon ſound *Doctrine* but great *Appellatives*, thoſe Appellatives, not upon any word of our Lord or his Apoſt'l's, but *the moſt eminent Saints of God*; ſaith our Author: but we muſt go on, not the Pureſt ages, as he pretendeth, but the fourth Century: For St. *Chryſoſtom* was the firſt inventor, if not of All, yet certainly of the Moſt and Greateſt of them; nor did he uſe them by way of Inſtruction, to inform the Underſtanding; but by way of Exhortation, to warm the Affections; not as bilders raiſe their ſtructures, upon firm foundations; but as Eagles raiſe themſelvs

ſelvs, by lightneſs of their own feathers: Theſe were not his Reaſonings, but his Flights; undefined, undiſtinguiſhed, unproved, ſtrains of fancy; and differ as much from well grounded Poſitions, as doth an Eagle in the air, from a Caſtle on a Rock.

II. IF the Fathers inveſted this Sacrament with great Myſterioſneſs, after ages diſguiſed it with greater: For in the midl of the ninth Century, when men would reduce theſe great Appellatives to determinate ſignifications; the Chriſtian world fell into ſuch diſſentions, that the Emperor found it neceſſary to imploy *Rantram*, a Doctor of eminent learning, to write his opinion concerning the *MYSTERY of the body and blond of Chriſt*, as himſelf expreſſeth it; wherein what ever he could ſay, was baffeled by the intereſt of the Prieſts, and ſuperſtition of the peop'l, which concurred to maintein that Doctrine of Tranſubſtantiation whereby themſelvs were mainteined, and which 300 years after was'ſtabliſhed in the ſecond council of *Lateran*.

THIS doctrine, as it receved it's birth from Myſterioſneſs, muſt thence alſo receve it's nuriſhment, which it's patrons were alſo very careful to give it.

Nothing ſtrikes our Senſes more awfully than Darkneſs: *David* deſcribeth God's Majeſty by it: *Clouds and Darkneſs are round about him, Righteouſneſs and Judgement are the habitation of his ſeat*: Of the former there is abundance about the Sacrament, but very litl of the later.

About the very *Office*, nothing but darkneſs: it is celebrated in toung unknow'n to the peop'l, and That, ſo darkened with fals pronunciation, that beſt

beſt acquainted with the language cannot diſcern what is ſpoken: the words of conſecration whiſpered ſo ſoft, that the next by-ſtander may not hear a ſyllab'l: nothing in the whole to be underſtood, but this, that nothing muſt be underſtood.

But where is the *Righteouſneſs and Judgement*, which require that every one ſhould underſtand his own prayers?

In the *Doctrine*; no leſs darkneſs than in the Office: For who can ſee how a Victim can be worſhiped; and a Deity made a Sacrifice to it ſelf? How the Votary can eat what he adoreth? how a ſubſtance can be deſtroyed and all it's accidents remain? how the whole body of a man can be contracted into every Atom of thoſe accidents, yet ſtill be one only body? and be preſent at the ſame time in heaven, and thouſands of the moſt diſtant parts of the earth? &c.

IN the mids of all this Darkneſs, where is that *Righteouſneſs and Judgement*, which requireth the greateſt honor and reverence to that very Lord, who's body is thus affronted? For in this pretended worſhip.

1. *The very Body of our Lord is moſt contumelioſly handled.* They ſay it is made a Sacrifice, and conſequently caſt into a ſtate of Death, unable to help it ſelf againſt the leaſt Mous or Spider that will prey upon it: it is made to ſuffer the ſowerneſs of the ſtomach, and creep throgh the ſtench of the guts to the naſtineſs of the draught; debaſed into a viler ſtate, than when he *took upon himſelf the form of a Servant, and became obedient to death, even the death of the Croſs:* for thogh his fleſh ſuffered death, yet there it *ſaw no corruption*, as here it is made to do, not-

notwithſtanding all that *David* or St. *Peter* ſaid to the contrary.

2. *The merit of his death is vilely depreciated*: For if the Apoſtls argument be good, that Chriſts ſacrifice of himſelf was therefor better than the Levitical, bicauſe it needeth not, as thoſe did, to be repeted; then may it be retorted, that the Levitical were better, bicauſe They needed to be repeted but once in every year, whereas This needeth to be ſo thouſands of times every day.

3. *Yea, the very Maſs it ſelf*, for who's ſake our Lords Body and Merits are ſo handled *is made of very litl worth*. The wafer indeed, which is therein conſecrated, is adored with all poſſib'l devotion: the prieſt muſt not approche it but after a multitud of bowings, croſſings, and kiſſings of the altar; after conſecration it is lifted up, and all the peop worſhip it; to the ſame end it is expoſed on the altar, caried about in proceſſion, under a rich canopy, and adored by all that meet it: All this is great but if you com to retail, the Worth of this adored wafer is litl as it's Bulk: Were *righteoſneſs and judgment the habitation of it's ſeat*, one Maſs would clear Purgatory, at leaſt one Maſs would be ſufficient for one Soul: but beware, for then would no man purchaſe more than one for his beſt friend, much leſs would any one bild a chantery, or leav an annuity for perpetuity of maſſes. To avoid ſo great inconveniences, what they giv in *theſi*, they take awa in *hypotheſi*; every maſs is made to ſignify ſo litl that there may be need to multiply them, ſo as to anſwer (if poſſib'l) the intereſt of the prieſt.

And that it may do ſo, it is made to ſerv all the needs of the peop'l; if a man be ſick, or going a journy

journy, if his corn do not thrive; or his ox pine, if any thing be feared that may be orth a prieſts fee, preſently muſt the Lords body be fetched from heaven, and ſacrificed to this petty deſigne.

Nor is Cheapneſs the worſt, it is made to ſerv the greateſt Wickedneſs; we read that heretofore it was imployed to poiſon an Emperor, and we had it lately proved, that the profit of a number of maſſes was to be the hire of a King's murther.

Whoever will read what the excellent Dr. *Brevint* hath ſaid in his irrefragab'l *Miſſale Romanum*, if he do not ſay that this way of honoring our Lords body, is much like the ſalutation of *Judas*, yet certainly he will, apply to it what the Apoſt'l ſaid of the follies and impieties of Idolatry: *they knew* the Command of Chriſt, *yet obeyed it not* as his Command, *neither were thankful, but became vain in their imaginations, and their fooliſh heart was darkened, profeſſing themſelvs to be wiſer* than he, *they became fools, and changed his glorios body* into wors than the image of a man &c. and all this, bicauſe *they loved darkneſs rather than light*, the miſtical Rhetorications of an Orator, rather than the clear Precept of a Savior; and *going on ſtill in darkneſs* came at laſt to put the greateſt contumelies upon our Lords body in pure reverence.

Oh ſuperſtition, how hard art thou to be rooted out, when thou haſt ſpread'd and faſtened thy roots by long growth! *Luther* himſelf durſt not emancipate himſelf from this awful Myſteriouſneſs: He did indeed marr the Prieſts market, by reforming it from many of their mercinary tricks; but he durſt not diſown even a literal ſens of ſuch *corporal preſence*, as can hardly eſcape the ſame ill conſe-

quences, which purſue *tranſubſtantiation*; and his followers continu to this day ſo enſlaved to that opinion, that it perpetuateth a ſchiſm, even among the reformed, and a great ſcandal to the reformation.

GOD be bleſſed, we are neither *Romaniſts*, *Greeks*, nor *Lutherans*, but as free from the abſurdities of *Conſubſtantiation*, as the greater ones of *Tranſubſtantiation*: But we are *Chryſoſtomiſts*: we take party with St. *Chryſoſtom* againſt St. *Paul*, reform the *cup of bleſſing*, into *dreadful myſteries*; and thereby, thogh we run not ſo farr, make ſome ſteps toward the Roman way of honoring the Sacrament, by robbing it of Both it's powers: That of it's Beauty, which might Charm our Love by the Kindneſs of the Inſtitution, and that of it's Clearneſs, which might Command our Obedience by the Plainneſs of it's Promulgation: For if it be a Myſtery, how can it command our Obedience? if a Dreadful one, how can it invite our Communion?

Who is this that darkeneth counſail by words without knowledge (ſaith God) and what teachers are thoſe whom the Apoſt'l expoſeth as *not knowing what they ſay, and whereof they affirm*? Waterleſs clouds, who's very emtines carrieth them to their height, wherein as they have nothing but Air to ſupport them, ſo do they fill the world with nothing but Wind: The height of the Myſteries, which mount the *Sacrament* above our apprehenſions, while they *transfigure* it with glorios countenance and garments, blind our eyes by dazzeling them, and make us talk like St. *Peter*, when he knew not what he ſaid, but in contray ſtile: for we ſay not, as he did, *it is good for us to be here*; but we cry out as *Jacob* did, *how dreadful is this place!*

While

While the glory dazeleth our eyes, it compelleth us to turn them from It; the great appellatives fright us off, and Exceſs of Aw, runneth us into Defect of Performance, which is the other articl of the agreement.

III. 2. THE OBLIGATION TO CONSTANCY IS SLACKENED ſo that Frequency is paid down as a purchace for Reverence.

To this end we are again confounded with a countermyſtery, if Obſcurity can make one. For as Myſterioſneſs in the manner of our Lord's preſence maketh us ſhun the Sacrament, bicauſe Dreadful; ſo another myſterioſneſs in Our obligation to be our ſelvs preſent, maketh us forbear it, bicauſe Needleſs.

We often find forbearance adviſed, and ſomtimes we find it condemned; but This, with ſuch coldneſs and myſterioſneſs, as falleth very much ſhort of the need which ſeverity in preſſing worthineſs hath created; ſo that if they do not Poſitively and Directly, yet they do Indirectly but Effectually, diſcorage the performance; ſince nothing can more reaſonably be expected, but that the peop'l ſhould be as partial as their teachers, and ſo preferr their Fear above their Obedience, as to ſacrifice the Command to the Myſtery.

When St. *Chryſoſtom* had ſaid his moſt to 'fright his hearers from coming unworthily he is ſo careful as to add this caution, *This I ſay not that you ſhould not com at all, but that you ſhould com worthily ----- for as it is wicked to com unworthily, ſo not to com at all, is famin and death*: But he is not ſo careful as clearly to declare, what he meaneth by not coming at

all: Whether Firſt he reputeth thoſe not to com AT ALL who com not at the preſent; which ſignifieth too much, ſince it will condemn thoſe who ſeldom fail: or Secondly thoſe who never com at all; which ſignifieth too litl, ſince it will not comprehend thoſe who ſeldom com, thogh ſomtimes they do: or Thirdly thoſe who often com and ſomtimes forbear, which will neither ſuit with the word AT ALL, nor with that of *famin and death*; nor can any man by ſuch loos precepts, ſatisfy himſelf at any time, whether he be at That preſent time at liberty, or not? And ſtill How often we are bound to com? is a new Myſtery: which we might have hoped to ſee cleared up, by that excellent perſon (if by any) who uſeth to ſtate every queſtion by fixed Rules and Meſures: But he is forced to entangl his anſwers with ſo many *ifs* and *ands*, and thoſe alſo ſo hard to be cleared, that at laſt he is fain to ſend his Diſcip'l to ſeek ſatisfaction from a *Spiritual* guide: *and if He think it fit to abſolv him* i. e. *to declare him to* be in *a ſtate of grace and pardon, it is all the warrant, which with the teſtimony of Gods Spirit, bearing witneſs to Our Spirits we can expect in This world.*

But how this Spiritual guide, may infallibly ſuit his advices to the varios qualifications of his ſeveral diſciples? he is ſo farr from clearing, that I am not aſhamed to confeſs, that by All that he hath taght me, I am ſo farr from able to ſerv others in that office, that I muſt need one my ſelf. And it muſt be wonderful, if among the multitudes of Perſons and Conceits that are in the world, no Worthy perſon ſhould by his fear be hindered, when he oght to com; no Unworthy one flattered by his

his confidence to com, when ought to have forborn; no honeſt *Penitent* be miſtaken in the account he giveth of his own heart, nor no honeſt *Guide* in the Judgement he maketh upon the beſt account his Penitent can give:

And yet much more wonderful, if our gracios Lord ſhould ſo beſet his favorite inſtitution with dreadful Myſteries, that no man can ſee any thing on either hand; but be utterl unſatisfied, both upon what Terms he Requireth Our preſence? and in what Manner he hath Promiſed his Own?

So great a Darkneſs ſure could not be ſudden: May it not be worth the time, to enquire by what ſteps it grew upon us?

1. THE FIRST ſtep paſſed from unworthineſs in the Manner of the Performance, to unworthineſs of the Perſon: This was equally Warrantab'l, and perhaps equally Early, with the change which upon the ſame both Reaſon and Authority, was made in the Seaſon. Our Lord's Inſtitution might as well bear a prohibition to celebrate his Supper in the *Evening*, as the Apoſt'ls Diſcurſe could a prohibition of any Perſon to receve it, whenever celebrated.

Yet indeed, if we ſpeak properly, we muſt ſay, that in thoſe ages no *Chriſtian* was prohibited; for the Excommunicate were not for the time reputed *Chriſtians*; And Others were ſo farr from Prohibited to Com, that they were not Permitted to Forbear: For thus did we hear St. *Auguſtin* in the language of thoſe times perſonate an advocate for Daily communions: *if his ſins be not ſo great as to deſerv excommunication, he ought not to ſeparate himſelf from the daily Medicine of the Lord's body* whereby

it

it is plain that men were ſo farr from liberty to follow the conduct of their mere Wills, that they were not to follow the dictates of their Conſciences:

For were any man never ſo conſcios to himſelf of his unworthineſs, yet did not This authoriſe him to excommunicate himſelf: This would have appeared a dubl crime, Diſobedience to our Lords Command, and Intruſion upon the Biſhops Throne In thoſe days the fathers of the Church did not Prohibit Kinds, but Individual perſons; nor Individuals neither, but by ſentence juridicially pronounced, upon This very Perſon, for This very Crime: not by the way of Doctrine, declaring what All men muſt Do; but of Diſcipline, denouncing what This man muſt ſuffer: the Obligation lay not ſo properly upon the Criminal, forbidding him to com; as upon the Church, requiring Them to purge him out.

AND This Diſcipline they exerciſed with ſuch rigor, that we know not which moſt to admire, the ſeverity of the Diſcipline, or the Patience of the Peop'l. Som of Thoſe ſins which are now owned as no wors than gallantry, were then ſentenced to ſuch penance, as would rather drive men from the Church, than the Sin. *E. G.* Thus ſaith St. *Baſil, Ad Amphil.*

Ep. 2. *The Adulterer ſhall not communicate in the Sacrament for fifteen years; and in thoſe fifteen years thus ſhall he be ordered: Four years he ſhall be a Lamenter; five, a Hearer; four, a Proſtate; Two, a ſtander without the Communion.*

A Fornicator ſhall not communicate in Seven years: Two years, Lamenting; Two, Hearing; Two, Proſtrate; One, ſtanding; and in the Eighth ſhall be admitted to the Communion.

What

What thoſe ſeveral diſpenſations ſignified, the ſame St. *Baſil* interpreteth *Can.* 75. in caſe of an inceſtuos, thogh puniſhed with a ſhorter penance. *Three years let him Lament, ſtanding before the Church door, and praying the peop'l that enter, that every one of them will pitifully put up hearty prayers to God for him. Afterward for Three years let him be admitted to Hearing only, and having heard the Scripture and Sermon, let him be caſt out, not admitted to Prayer. Then, if he ſeek it with tears, and fall down before the Lord with contrition of heart, and ſtrong humiliation, let proſtration be granted for Three other years: and ſo, when he hath ſhewed fruit worthy of repentance, the Tenth year let him be admitted to the Prayers of the faithful without the Oblation; and when he hath ſtood with the faithful two years at Prayer, let him afterward be admitted to the Communion.*

Such was the Diſcipline in Thoſe good days: But afterward, the corruptions of mens manners growing too ſtrong for the curb, took it's revenge, and excommunicated the Diſcipline it ſelf: And now, thoſe ſins which in the Beſt ages were *Scandalos*, in the Worſt were *Modiſh*; If All the guilty muſt be Excommunicated, the number would remove the ſhame from the Criminal to the Faithful; for the Biſhop with his few Communicants, would ſuffer excommunication from the much greater part of the peopl. Neceſſity therefor thruſt them upon a

SECUND STEP, from *Diſcipline* to *Doctrine*, Declaring it not only in Every one's Power, but Duty, to be a Biſhop to himſelf; and execute upon himſelf the ſentence of Excommunication, if he were conſcious of deſerving. Were this Epiſcopal Power exerciſed with Epiſcopal Integrity: Were

Forbear-

Forbearance a mark of Diſtinction between thoſe who in their conſciences deſerv excommunication, and thoſe who do Not; this might be a good *ſuccedaneum* to the loſt diſcipline: It would be a confeſſion of great Guilt, an inſtrument of great ſhame, and conſequently a great Check, to ſuch ſins as make men unworthy to be numbered among Chriſtians: But it would be ſo farr from driving away the Unſcandalos, that the only danger would be, leſt moſt men ſhould be to favorab'l to themſelvs; not juge themſelvs worthy of ſuch penance, when really they were.

Whereas now that ſuch common ſins, as are hardly to be avoided by the Generality, yea, perhaps of the Beſt, and not to be diſcovered without the help of thoſe ſpiritual Microſcopes, wherewith we are taght to exerciſe our ſelf examinacion; while ſuch ſcandalos ſins are made equally excommunicab'l with the moſt Enormos, all the fruit is loſt which might reaſonably have be'n expected, if our modern Doctors had ſtuck to what we heard St. *Auguſtin* declare for the ſens of his own or preceding age. *This is to receve unworthily if a man Then receve when he ſhould be doing peniance.* For were This kept for the ſtandard of unworthineſs, well might it fright men from ſcandalos ſins, but not from Obedience to our Lords Inſtitution.

IV. FROM the litl that hath be'n ſpoken, and might upon need be amply proved, of the practice of the beſt ages, I am furniſhed for payment of my debt to my dear mother; the Church of *England*. When I urged That Exhortation, wherein ſhe preſſeth the Guilt and Danger of Forbearance,

I

I promiſed to account for the Other, wherein ſhe warneth of the danger of Unworthineſs, which at firſt ſight appeareth, no leſs Hard, than Neceſſary, to be reconciled with it. But all the difficulty will quickly thaw off, if we conſider 1. *Who are Thoſe whom our Church warneth from coming?*

2. *By what warrant ſhe doth it?*

1. WHO ARE THOSE WHOM OUR CHURCH WARNETH FROM COMING, that we may clearly diſcover, we muſt diſtinguiſh between different kinds of *Sins* and *Sinners*.

Moſes makes This the Character of the worſt of ſinners, *Their Spots are not the Spots of God's children. Deut.* 32. 5. plainly thereby intimating that there are two ſorts of Spots; ſom which Are the Spots of Gods children, and ſom which are Not ſuch, but Wors. Our Church ſo diſtinguiſheth between the One and the Other, as to *cleans* thoſe who have only ſuch ordinary Spots, as forfeit not their Title of Gods Children, nor conſequently their Right to his Table: and to *caſt aſide* thoſe, who's ſpots are of the Other kind, and who in St. *Judes* account, not only HAVE but themſelvs ARE *ſpots in the Church's feſts of Charity*,

In the Former part of the Exhortation ſhe ſpeaketh to the whole peop'l promiſcuoſly, to All of All qualities, good and bad, beſt and worſt; adviſeing them to an exerciſe profitab'l to them All, and At All times ---------- *my duty is to exhort you All, that you conſider the dignity of that holy Myſtery, and the great peril of unworthy receving thereof, and ſo to examin your own conſciences ---------- that you may com Clean to ſuch a heavenly feſt. The way and means thereto is, firſt to examin your lives &c.*

All moſt pious, and fit to be preſſed at All times, eſpecially ſuch a Solemn time as This, *Pythagoras* enjoined it, to be practiſed thrice every night before ſleep, ſwearing by the higheſt that it is the way to divine life: Certainly, to make it a preparative to Prayer, is more reaſonab'l than to make it one to ſleep; ſince the purity of God addeth a new argument to the uſefulneſs of the exerciſe in it ſelf conſidered; and whatever the Sacrament addeth to Prayer, is ſtill a further enforcement of the ſo-much-more-ſeaſonab'l performance: Our Church therefor did excellently well, in nicking ſo profitab'l an Exerciſe with ſo advantageous a Seaſon.

Yet ſtill it is to be obſerved, that hitherto we meet not one ſyllab'l, that tends to 'fright any man from the holy table, but an expreſs declaration to the contrary; for ſhe declareth the adæquate deſigne to be, *that you may Com Clean to ſuch a heavenly Feſt*, which is directly oppoſit to Forſakeing it.

And (which is yet more convinceing) ſhe induſtrioſly ſummeth up her whole deſigne in the illative THEREFOR; therein contracting the Inhibition to One, and that, the Worſt ſort of men.

Now, as it is againſt the rules of Chirurgery to apply a Plaſter much narrower than the ſore, ſo would it be againſt thoſe of charity and fidelity, after a profeſſion to ſhew who are in danger; and How they muſt avoid it; to leav, perhaps the Greater, certainly the Better part within the danger; which yet ſhe muſt do, if ſhe ſhould cloſe ſuch a diſcours, with ſuch an inference, as warneth only the Worſt, if All the reſt ly under the ſame need of it.

If the rule be law *Exceptio firmat regulam in non exceptis*, then can it not be denied, that our Church forbidding

forbidding only One ſort of perſons, intended to leav All Others, Free by This, and therefor Obliged by the Other exhortation.

By the Illative then muſt we meſure the Prohibition, which reacheth No others, but ſuch only as a good Biſhop, in good times would by the ſentence of excommunication have cutt off from Chriſt's Church. *THEREFOR if Any of you be a Blaſphemer of God, a Hinderer or Slanderer of his word, an Adulterer, or be in Malice or Envy, or any Grievous crime; repent you of your ſins,* or elce *com not to the holy Table.*

OR ELCE *com not*: ſo it is in our preſent Liturgy; the former copulative being now mollified into a disjunctive, For before the late and litl alterations it was [*Bewail your ſins* AND *com not*: But now it is, [*Repent of your ſins* OR ELCE *com not.*

Not that it is left to the wicked mans option as a thing indifferent; but that there be not any appearance of Abſolutely prohibiting, even the moſt Grievous ſinners.

St. *Chryſoſtom* witneſſeth that in His days when the Sacrament was about to be celebrated they proclaimed it.

The *French*, and I know not how many other reformed Churches, at the ſame point excommunicate all.

This doth our Church ſo imitate as to abate: doth not excommunicate any upon the Spot, but giveth every one a competent warning, a weeks private repentance, for ſuch ſins, as in better times would have coſt many years publik penance.

And perhaps it might ſeem harder to juſtify this Facility, than ſuch an Abſolute Prohibition as was formerly denounced, but now moderated with the

moſt indulgent condition that poſſibly could be required; as will appear if we Scann the other queſtion. *viz.*

2. BY WHAT WARRANT *doth our Church forbid Any however Unworthy, to communicate?* Our Lord did not forbid the very *Son of perdition*: his Apoſt'l did not forbid even the moſt leud *Corinthians*; but with the ſame abſoluteneſs enjoineth every one to *Eat* the Lords Supper as to *examin himſelf*, the *Primitive Churches* obliged every one to com unleſs he were perſonally forbidden by the ſentence of the Biſhop. From what Precept or what Exampl, doth our Church derive her warrant, in diſmiſſing or warning away Any man whatſoever?

I Anſwer, and I pray it may be obſerved bicauſe the import will be very valuab'l: I anſwer, that no Church hath any ſuch warrant from any word of Scripture; proper to the Lords Supper, in contradiſtinction to all Other offices of publik worſhip.

Not a word in our Lord's Inſtitution, not a ſyl lab'l in that eleventh Chapter to the *Corinthians*, which is the only comment upon it: Where then? Even in the fifth Chapter of the ſame Epiſt'l wherein he treateth of the diſcipline to be exerciſed on Scandalos offenders.

Thence and Thence Only, can we juſtify the more Rigid proceedings of former ages, or the more Indulgent, of our Own: For what is there denounced againſt the inceſtuos, muſt with Parity of Reaſon, and Proportion to the Crime of the Offender, and Capacities of the Times, be extended to All Scandaloſly wicked. *That he that hath do'n this deed may be taken away from you. Vers.* 2. *& ult.* and by what authority is ſet forth Vers. 12. *Do not ye judge them*

them that are Within? i. e. Hath not every ſociety power to juge it's own members?

That the Primitive Churches acted by this Commiſſion, and not by any other, critically calculated for the Lords Supper only, needeth no new proof, their manner of proceeding being ſufficient: For they did not exclude the criminal from the Lords table Only, but from That and all other offices jointly: and by ſeveral ſteps reſtored them, firſt to a Leſs, and then to a More intimate Communion: firſt in *Hearing*, then in *Prayer*, then in the *Lords Supper*.

We cannot better juſtify our Church in this particular, than by applying to it the reaſon wherewith ſhe uſhereth the Commination appointed to be read'd upon *Aſhwedneſday*. For thus may we paraphraſe her meaning,

"*BRETHREN, in the Primitive Church there was* "*a godly diſcipline, that at the beginning of Lent, ſuch* "*perſons as were notorios ſinners, were putt to open Pen-* "*ance, and puniſhed in This world, that their Souls* "*might be ſaved in the day of the Lord, and that o-* "*thers admoniſhed by Their examples might be the more* "*afraid to offend.*

"*In ſtead whereof, until the ſaid diſcipline may be* "*reſtor'd again (which is greatly to be wiſhed) it is* "*thoght good* to follow it as near as the general cor-' ruption of mens manners will permit.

The Penance in thoſe good times impoſed, thruſt ſuch offenders out of the Church, not to be reſtor'd but with great difficulty, after many ſupplications, and many years penance, and by ſeveral intervals, firſt to Hearing, then to Prayer, and laſt of all to the moſt holy Communion.

Bicauſe

Bicause in our days iniquity aboundeth and the zel^e of most is grow'n cold, it is found necessary to allow proportional abatement of discipline: We therefore begin where They ended, at the Lords Supper: And since the disuse of Confession hath rendered it impossib'l to the Bishop to Know, and consequently to Censure those, who's crimes are not delated to him; therefor is every one of you to be admonished, to examin his own Conscience, and inflict upon himself the sentence which he shall so find due.

To this you are all to be exhorted, bicause None, not the best of you, is above the need of it, or uncapab'l of benefit by it. For these who shall not thereby find themselvs worthy of publik penance will com the cleaner, nor have we more to say to Such: But if there be any of you that are guilty of Grievos crimes, to Such we have more to say: Such we admonish to consider, that however they scape the discipline of Christ's Church, yet can they not scape His jugements: In His sight they stand Excommunicate as long as they ly in the state of Impenitency: And the utmost kindness that we can exercise toward them, is to admonish them.

In the purest ages, the time of penance was shortened in proportion to the appearances of repentance; and we are willing to be as charitab'l as possib'l: we do not therefor require you to forbear for so long a time, as hath be'n formerly enjoined; let your repentance be hearty, let your amendment be complete, we will suppose you to have runn throgh all the shame and tedium of publik penance.

But know, that without such amendment, you are to censure your selvs as excommunicate, and therefor must not presume to intrude upon the Lords Table.

Either therefor Repent OR ELCE com not: you have your choice; but Such a choice, as Moses *made to the* Israe-

Iſraelites, *a choice between life and death*; *Life if you Repent and com: but Death, if either you com without Repentance, or refuſe both the One or the Other.*

For no Excommunicate is excuſed by the effect of his wickedneſs: Even while the Sentence lieth upon him, which forbiddeth; he alſo lieth under the Command, which requireth him to com.

Such a Paraphraſe as This, will not more perfectly concurr with the words of the Exhortation, than it will bring That Exhortation to concurr with the Other, both to ſupply the want of primitive diſcipline, and to enforce our Lord's command: For while One preſſeth the Performance upon All, and the Other reſtraineth the Prohibition to the grievoſly criminal; the Grievoſly criminal only, muſt be afraid to *Com*, bicauſe of the warning denounced in the One; and All others afraid to *Forbear*, bicauſe of the contemt, and conſequent provocation diſplayed in the Other: Yea they muſt not only be Afraid but Aſhamed; bicaus all the neighborhood would be temted thence to inferr, *Surely this man is guilty of ſome grievous crime, whom though he 'ſcape the eye of the world, his own conſcience will not ſuffer to communicate.*

Whereas thoſe who ſtrain This exhortation, beyond what the plain Deſigne of the Other, yea or it's Own Words can bear; and wholely neglect the Other, or ſpeak of it ſo coldly, as falleth much ſhort of the needs themſelvs have created; defeat both our Lords command, and their Own good deſignes.

V. FOR This is a THIRD STEP toward our preſent diſtance: As our Church imitateth the

the Primitive, (ſo far as the iniquity of the age will bear) in preſſing Conſtancy; ſo have our Modern Doctors imitated the later Fathers, in outgoing the Church's Rubrikes, by ſo ſtreining Reverence, as to ſlacken Frequency, and to That purpoſe, have overſtreined One of her Exhortations in prejudice of the Other.

They have utterly Marred the concluſion by Enlargeing it: *Therefor* (ſaith our Church) *if any of you be a blaſphemer &c. Therefor* (ſay They) *if any of you live but an ordinary life; if any of you have any kind of ſpot, if any of you have but newly begun to repent &c* Thus making it, not a *Succedaneum* to loſt diſcipline, but ſuch a *Succeſſor* to it, as *Reboboam's* young counſailors would have him be to *Solomon*; for the *litl finger* of modern Doctrine, is *heavier than the loins* of ancient Diſcipline and driveth more than Ten parts of Twelve from their obedience.

TO who's Defection they ſeem dubly acceſſary bicauſe they ſlacken the Other obligation to the Performance, as much as they ſtreiten This to Worthineſs. Had they draw'n both with equal rigor, the worſt conſequence could have be'n no wors than now it is (for the honeſt Chriſtian could not have be'n more perplexed with Fears, but leſs with Doubts:) And the 'vantage would have be'n great (for the Tepid, *i. e.* the Generality, would have found themſelvs obliged to undergo that unwelcom duty, which now they ſhun, as no leſs Needleſs than Troubleſom.)

When our Lord commanded to *pluck out eyes*, and *cutt off hands*, had he not given a Reaſon as Cogent as the Command was Rigid; he might have expected wors effects than he found from a leſs ſevere one:

For

For if many left him bicause he required them to Eat his Flesh and Drink his Bloud; many more would have do'n so, had he required them to destroy their Own, without counterballancing the precept with a competent reason.

It was indeed a very Pious and Laudab'l designe in our excellent adversary, so to manage his doctrines of *Repentance*, which is the Summ of Moral duty, and *The Lords Supper*, which is the whole of Ritual; that by mutual circulation, either might assist the other; That the approche of the Communion might cut off our Delay of Repentance; and the severities of Repentance might cleans us from Unworthiness in the Com nunion: But to This good purpose it had be'n necessary to have given This the Same Title, as well as the same Qualifications: This also should have be'n stiled *Unum Necessarium*, no less singularly Necessary for a Visib'l, than Repentance is for a Lively member of Christ's Church.

But to press the same Conditions as necessary for a Communicant, which for their severity 'fright men from Repentance; und None of those Obligations, which, how strong soever, are too weak to draw most men to it; To persuade men that it is a damnab'l sin to Com without such Worthiness, but none to Forbear for want of it; what is this, but to *put New Wine into Old bottels*, to the destruction of *Both*? since every man's Reason will concurr with his Lust and Sloth, to persuade him that it must needs be his Wisest (bicause both his Easiest and Safest) cours, to shun a task doubly preiudicial, first to his Ease, and then to his Salvation.

Still I inculcate; The counter-obligation oght to be Equall at least: Equal in Force, that it may

draw Forward at leaſt as ſtrongly as the other can draw backward: And Equal in Authority, that the One may be no more oppoſed than the Other: Whereas, if we compute, we ſhall find inequality in Both reſpects.

1. They are not made to draw with Equal *FORCE*. Worthineſs is enjoined as utterly Indiſpenſib'l, and upon no leſs penalty than Damnation; whereas the Performance is indeed affectionately Recommended, by ſuch vertues as make it infinitely precious, in the eys of ſuch good men, as with our Pious Author, *love the Lord Jeſus in Sincerity*, and paſſionately deſire further growth in their already great grace:

But to thoſe that more love their Luſt or their Eaſe (*i. e.* to the greateſt part of the world) Thoſe very reaſons which are offered to invite them to it, are but ſo many warnings to 'fright them away: For it is not preſſed as a Command, but offered as an Invitation: Great Benefits are promiſed to thoſe that *Com* worthily, but no ſin charged on thoſe who *Forbear* Unworthily: And Thoſe very *Benefits* which are ſo promiſed, are of ſuch a kind, as no Other way are apt to prevail upon the moſt, but only to Scare them.

For to invite a *Carnal Appetite* to a *Spiritual Feſt*; to tell them, that they ſhall receve ſtrength to mortify thoſe Luſts, which are dear to them as their Eyes; and be filled with thoſe Graces, which are to them not only Inſipid, but Bitter; what is this, but to fiſh with a Carbunc'l, who's very luſtr, however precious in the ey of a lapidary, will 'fright away the Fiſh, which ought to be allured?

Tell the man of bottels, that he *cannot drink the cup of the Lord and the cup of Bacchus*, but muſt quit the

the dull blood of the *Grape*, for the infinitly better bloud of *Christ*; Tell the amorous gallant, that the Flesh of Christ cannot be enjoyed, unless he forsake all strange flesh, that he must stick to One or forsake All other loves, and he shall find more beauty in This, than in all other: Tell the greedy scraper, that this Heavenly treasure must be purchased with diminution of his Earthly: What are these, but so, many warnings to the Sensualist, promting him to fly from such a Robber?

These, and Such as these, are the cords, whereby men are to be draw'n to this *Difficult*, *Dangerous*, *Damageab'l* and *Needless*, (*Duty* shall I call it? no, but) *Burthen*: *Difficult*, bicause it requireth all the tasks of saving Repentance; *Dangerous*, bicause without worthiness it is no less than damnab'l; *Damageab'l*, bicause it plundereth us of All Sensib'l Profits and Pleasures; and *Needless*, bicause not imposed by any Divine Precept; which is another difference, for

2. THEY are not bound upon us with equal AUTHORITY.

Nor indeed ought they, in relation to the Communion.

But our Divines cross hands: Press none but *Humane* Authority where they should press *Divine*; and *Divine*, where there is none but *Human*.

1. They pretend *Divine* warrant for making Repentance necessary for a Communicant As Such (I say AS SUCH, for I deny not but our Lord made it necessary for *Salvation*; but that he made all the requisites of a Saving Repentance, necessary for a *Communicant*, we have already found to be urged) without any better warrant, than two words, misera-

rably racked beyond their meaning.

On the other ſide, Thogh the words of our Lords Inſtitution be plainly Imperative, and his Apoſt'l carefully prove Conſtancy to be his meaning; yet we ſhall hereafter find, that our Lord's words are denyed to amount to a Command, and thoſe where-with the Apoſt'l aſſerteth Conſtancy, are perverted to a Diſpenſation from it: How Truly we ſhall ſee in time, At preſent let us mark how Unhappily.

Our excelleut adverſary put the Queſtion, *How often is it adviſeab'l that a good man ſhould communicate*? Som Reaſons I have to except againſt the Queſtion, which maketh it a mater of *Advice* not of Precept, and That, not to any but a *Goodman*: but more againſt the Anſwer, and moſt of all, againſt the Topik whence he fetcheth it.

He produceth authorities of ancient Fathers, and the greater authority of our own *Church*; ſufficient to overthrow his Own aſſertions, but not to ſatisfy a doubting Chriſtian: For thus ſpeaketh he concerning the ordinary ſort of men.

To ſuch perſons as theſe the Church hath made laws for the ſett times of their Communion, Chriſtmaſs, Eaſter *and* Whitſuntide, *were appointed for All Chriſtians that were not ſcandalous and openly criminal by* P. Fabianus, *and This conſtitution is imitated by our dear mother the Church of* England, *and they who do not at Theſe times or ſo frequently communicate, are cenſured by the councel of* Agathon *as unfit to be reckoned among Chriſtians or members of the Catholik Church. Now by theſe laws of the Church it is intended, that all men ſhould be called upon to diſcuſs and ſhake off the yoke of their ſins, and enter into the ſalutary ſtate of Repentance And next to the perpetual Sermons of the Church*, She had

had no better means to engage them into returns of piety, hoping that by the grace of God and the blessings of the Sacrament, the Repentance which at those times solenly began, may at one time or other fix and abide: those little institutions and disciplines being like the sudden heats in the body, which sometimes fix into a burning, 'though most commonly they go away without any further change: But the Church in this case does the best she can, but does not presume that things are well; and indeed, as yet they are not, and therefor such persons must pass further, or else their hopes may becom illusions, and make them ashamed.

This (I say) is sufficient to overthrow his *own assertion*; for whereas his whole treatise tendeth to equal the Repentance which is necessary for the *Communion*, with That which in another he had proved necessary for *Salvation*; he therefor rejecteth a newly begun and incomplete Repentance, *bicause* (saith he) *Whatever dispositions or alterations he may begin to have in order to pardon and holiness, he as yet hath neither, but is God's enemy and therefor cannot receve his holy son.*

Let us now suppose what is most frequent. The appointed season approcheth, an honest son of the Church, in conformity to her laws, prepareth himself to communicate, examins himself, finds himself not so *grievos* an offender as those whom the Church warns away, nor so *worthy* as our Divines require to com, but resolvs to forsake even his least sins: He doubts what in this case he is to do. Shall he forbear? The laws of the Church command him to Com. Shall he com? The divines tell him that as his case now stands it is unlawful: On the One side is the greatest of the kind, yet still no greater

than

than *Human*, authority; On the Other ſide is the *Divine command*, promulgate by his Apoſt'l, and explicated by our moſt pious and learned divines

It is on all hands agreed, that no *Human* law can oblige a man to ſin againſt the *Divine*: It muſt needs therefor be his ſafeſt cours, to forbear 'till he find himſelf ſo qualified, as by the word of God All Communicants ought to be.

HOWEVER this inconvenience may ſeem to be mollified by the ſame good author, in his ſaying that *This Reverence may be longer allowed to a good man in the firſt converſions of a ſinner, than afterward: For if he hath once be'n partaker of the divines myſteries ſince his converſion; he muſt no longer forbear*: Yet is not the thorn pulled out; for if the man be wary, he muſt needs doubt of the ſafety of this precept and of his own intereſt in it: Since it is very poſſib'l that he receved before he was worthy, and That cannot ſecure him doing ſo again; nor are the neceſſity and rules of worthineſs preſcribed as Change-ab'l, one meſure for a New Communicant, and another for an Old one; but the doubt ſtill remains, how He can come ſafely, who cannot find himſelf ſo qualified as to do it without ſin, thogh he have often 'ſcaped in ſo doing? Upon ſuch a doubt as This, are many a good ſoul 'frighted from the Lords Supper, thogh very willing to conform to thoſe laws of the Church which require it of him: And if the Beſt ſons of the Church forbear, what can we expect *from* her Diſſenters, in who's eyes the Churches conſtitutions are utterly contemtib'l?

VI THIS is the LAST STEP; *The Church once depoſed from her Authority, the Holy Communion is left, as no way obligeing.* This

This perhaps was no leſs beyond the *Fears* than the *Intentions* of our excellent adverſary, who thoght he might boldly 'venture on the moſt miſchivvos conſequent, where the Antecedent appeared impoſſib'l: And we cannot now doubt the truth of the Fourth of our fundamental Poſitions. *viz.*

IF EXPERIENCE PROVE ANY DOCTRINE PREJUDICIAL, *not only to our Lord's intentions, but to thoſe of it's own patrons; then are we, not only to ſubmit our ſelvs to ſuch Experience, but to believ that ſuch it's patrons would have do'n the ſame.*

For ſad experience hath ſhewn us a miſery which our worthy adverſary could not ſuſpect: This great office thruſt out of God's worſhip; and that, by thoſe who pretended the greateſt veneration for it; Moſt of thoſe who before, conſcientioſly practiſed it, with implicit faith followed their Miniſters, and in the ſpace of almoſt twenty years, either died, or quite forgot whatever they had heard, or ſeen, or thoght, or do'n in it. Many at the beginning of the defection were ripe in age and ready to have communicated, but in ſo long a time hearing nothing of it, ſettled in a total regardleſsneſs: and thouſands, yea millions, of others grew up from the Cradle to ripeneſs: So when the long baniſhed goverment was reſtored, to ſom it was quite *New*, to others it was growen *Stale*, to Moſt it was *Unwelcom*; and however the Rubrikes be no otherwiſe changed, but only ſo as to take off any appearance of diſchargeing any one from the Duty; There are, comparatively, but a very *Few*, that join with the Miniſter, thogh he too *Seldom* invite them.

However exculab'l the Pious Authors of theſe unhappy

happy doctrines may be upon their confidence that the holy Sacrament was ſecure from the dangers we ſee it loſt in; yet cannot We or our Children be ſo, if we learn not better from our better Tutor.

Experience, which teacheth a fool more in an Hour, than the beſt Reaſon can the Wiſeſt man in an Age; *Experience*, who's admonitions are as well more Cogent, as more Legib'l; *Experience*, which is often a Severe, but alway a Faithful Tutor; doth in our days ſadly reprove that partiality, which hath deſtroyed the Subject for advancement of it's Accidents.

We ſomtimes ſee men Encumber their lands when they intend to Grace them, with Fair but Fruitleſs bildings; and then ſell away Land, Bildings and all, to pay the ill contracted debt: But we never ſee any ſo fond of ſuch Bildings, as to ſell away the land for their preſervation, if pulling them down, they can pay the debt with the materials: Let us be as wiſe in our generation; Former ages thoght (as ſuch bilders uſually do) that the Sacrament could well bear, and be improved by the coſt they laid upon it, but never thoght of ſtakeing it s very *Being* againſt any *Hope* whatſoever: That, they thoght ſecured not only by the la v of our Lord, but by that of his Church, and the unfailing practice even of her worſt members; who for Fear of their Governors, or Shame of their Neighbors, if not in conformity to their Conſciences, were moſt careful to celebrate it every appointed ſeaſon: But now that the late Schiſm hath out-miſchieſed their worſt fears, and made That look like Irremediab'l, which then look't like Incredib'l; it is not to be doubted but Thoſe very Doctors, who imployed ſo much care to advance

vance Reverence, were they now Spectators of the then unfeared, and now almoſt deſperate conſequences; would with dubl induſtry pull down what they have ſo unhappily bilt, had they no other reaſon for it but this, that the Bildings muſt go with the Land. For whoever thinketh himſelf free from any obligation to communicate, muſt alſo think himſelf ſo, from any need of thoſe preparations.

When therefor we look upon the advantages we may hope from ſtreining the conditions of Worthineſs, let us caſt one ey upon the Danger of loſing the Sacrament it ſelf: When we hear the Opinion of Former ages, let us hearken to the Experience of the Preſent.

WERE not the compariſon odios, I ſhould (perhaps,) ſay that thoſe doctrines, which teach men to ſhun the Performance it ſelf, are more injurios to the Holy Sacrament, than any ſuch Profanations as leav it a Being, thogh leſs honorab'l.

Some write that our King *Richard* the Second, when depoſed, was ſerved at his Table *a la royale*, with plenty of coſtly diſhes, and Courtly attendants; but thogh he had among other Waiters a Taſter for Ceremony, he would gladly have be'n his own Taſter for Hunger, but was hindered from it, and ſo deſtroyed with Pomp and Want. Should any kind Waiter at ſuch an exigent have offered him a morſel of courſ un-kingly Meat, how would he have taken it? as an affront? or as a benefit?

There are two great reaſons (at leaſt) to believ that our Lord would rather have his Supper celebrated ſomwhat *Unworthily*, than *Wholely Omitted*.

1. *By cauſe* Somthing *is better than* Nothing. A Pepper-corn is ſomwhat in it ſelf, and ſo much more

in Significancy, by how much the Right which it acknowledgeth, is greater. The very *Preſenting our ſelves before the Lord*, is an act both of Obedience and Worſhip; whereas thoſe who turn their backs, renounce them Both. He that payeth his Rent in Baſe mony, doth better than he who payeth Nothing: bicauſe the former payeth ſomthing to the Right, thogh not to the Perſon.

2. *Bicauſe there is more hope to Reform any corruption in the Manner, than to Retrive the loſt Thing.*

Againſt Communicating Unworthily, the Apoſtle hath ſpoken ſo Much and ſo Loud; that if Reaſon were *Silent*, yea if it were *Oppoſit*, we could not avoid conviction. But concerning our obligation to the Performance it ſelf, thogh he ſpoke no leſs convinceingly to the then preſent age, yet the key being loſt, his meaning is perverted to a quite contrary ſenſe in Ours.

In This therefor, beyond any caſe, it is dangeros to encorage *Diſuſe*, ſince the partiality of the Peop'l will readily concurr with That of the Prieſt, to keep ſtill greater diſtance: Whereas *Unworthineſs in the Manner*, may eaſier find Practice, than Patronage; ſince the moſt ignorant have knowlege enogh, to underſtand it uncapab'l of Any.

Should I ſay that it is a greater crime to *Murther*, than to *Maim* a man, This (ſure) would not temt any to ſay I juſtify the Great (yet comparatively Leſs) injuſtice; Why then may I not ſafely ſay, that Unworthineſs is leſs criminal than Diſobedience?

If we valu the Sacrament for it's *Own ſake*; *what ſhall it profit, if it gain all the Reverence in the world, and loſe it's own Being? or what ſhall it take in exchange for it's Being?*

If

If for it's *Authors ſake*; let us conſider, that if we forbear it upon a Reaſon which He thoght not ſufficient to hinder him from Commanding it; we Honor his Repreſentative above his Perſon, even by Neglecting it; And exalt our ſelves, both againſt his Authority, by derogating from his Law; and againſt his Wiſdom, by pretending to know better than He, what tends moſt to his honour and ſervice.

FARR be it from Me to accuſe thoſe Worthies, who were no leſs Pious in their *Intentions*, than Unhappy in their *Succeſs*: They calculated their doctrines for their own times, which too much needed to be reproved for irreverence; the Tide of Corruption is now turned, and if I ſtemm it, thogh I Look and move the contrary way, I do not *Oppoſe* their *Doctrines*, more than I *Follow* their *Conduct*: But with this difference, that I cannot be condemn d by the moſt unhappy Event, while I am juſtified by our Lord's Precept, and the beſt Church's Pattern: whereas thoſe who *lean to their own underſtanding*, are accountab'l, not only for their Errors, but for the Events, whereof we have not yet ſeen the worſt. For

CHAP. X.

Uſeleſs toward converſion of the unconverted.

I. *The Sacrament diſabled to convert the Impenitent.*

Three Propoſitions. 1. *To deny it a converting vertu is diſhonorab'l to the Sacrament, and more ſo to our Lord.*

The whole queſtion is concerning the Unworthy, and concerning Them more Hope than Fear:

Five Reaſons why we ſhould embrace Hope.

II. 2. *The Sacrament hath a converting vertu.*

1. *The Death of Chriſt ſerviceab'l to convert.*

For this purpoſe he ſuffered more than for any other, proved by Scripture and Reaſon.

It ſetteth forth Chriſt's death, more powerfully than Preaching.

We may not ſuſpect that he will deny it his Bleſſing.

III. 3. *This converting power advanced by frequent Repetitions.*

A ſuppoſition that one ſolemn addreſs may be worth twenty, examined.

Three Reaſons for Frequency. IV. *No*

IV. *Not Uſeleſs only, but Pernicious to the Comfort of the Godly.*

This Sacrament founded upon Feſting, the teſſera *of Love.*

The conſcientious griped between Fear of Diſobedience on One ſide, and Unworthineſs on the other.

Thoſe that wholely abſtain are free from ſuch torment.

V. *Feſting a bond of kindneſs amongſt gueſts.*

Salt an embleme of Love.

This is a Feſt of Charity, ſeaſoned with a kiſs of Charity.

The higheſt Communion.

Drinking and Pledging.

Drinking healths.

The Bride-cake.

The Apoſtl's way of Arguing our Union from this Communion.

The kiſs of Charity tranſlated to kiſſing the Pax ; Panis benedictus, *a mockery.*

The Sacrament not only diſabled from advancing love, but turned to a make-bate.

VI. 1. *By taking away the neceſſity of the Supper, we take away its power to make us One body.*

Our Saviours Precept of being reconciled before we offer our gift, miſerably perverted.

2. *By our too great aw, we not only diſable the Sacrament frou healing the leaſt breach, but*

make

make it an instrument of the greatest.

1. *This multiplieth questions.*
2. *Invenometh them,*
3. *Maketh them incurable.*

VII. *Taketh away the very subject of the question: better the Sacrament had never b'en instituted than so abused.*

THERE is a THIRD party to the abovementioned agreement; on who's behalf it seemeth consented, that they shall ENJOY THEIR LUSTS WITHOUT DISTURBANCE.

This I say SEEMETH agreed; For indeed it is but an Appearance, and That a Fals one, and quite Contrary to the intentions of the pios men, to whom it must be great injustice, to deny that it is their main Designe, by pressing strict self examination, to hasten men to Repentance, which else they will slave off till the approche of Death.

To effect This good end, it's rules must not be too Slight, and cannot be too Severe; provided they appear as Necessary, as they can be Rigoros.

But then the Necessity must be dubl: The *Performance* must be no less necessary than the *Preparation*: If either of these legs fail, the good designe must fall to the ground: Whereof 'thogh Heretofore there appeared no danger, on That side which was strengthened by the laws of All the Christian Churches in the world; therefor seemed it necessary to apply all care to assert the Other, which alone seemed to need it; Yet Now it is most reasonab'l we should change our counsails, in accommodation to so Great a change as later ages have made. As

As therefor I applaud thoſe good men, who to the now greater need, fit greater endeavors, in preſsing the obligation to Performance; ſo can I not avoid complaining of the unhappineſs of the laſt age, who too much ſtraining the conditions of Worthineſs, have not only ſlackened the obligation to the Performance, but bound it on the Contrary way; ſince by making it, not only Needleſs, but Unlawful, they have made it alſo Uſeleſs, to all the Unconverted, which as they are the greater Number, ſo have they greater Need of it.

Yea, not only the utterly Impenitent, who have not ſo much as any good Inclinations; but ſuch as have good beginnings, yea ſuch as have made good Progreſs; if yet they com ſhort of Any qualification neceſſary to *Complete ſaving repentance*; are therefore excluded from *all Beneſit*, bicaus they are ſo, from *all Uſe* of it, by this ſentence, *Bicaus whatever diſpoſitions or alterations he may begin to have in order to pardon and holineſs, he as yet hath neither; but is Gods enemy and therefor cannot receve his holy ſon*: By which Poſition it availeth not to prepare for the next Sacrament, ſince no Preparation can work more than a good beginning, which is rejected as inſufficient.

To Such therefor, the Sacrament can have No other power, but to *Fright them away*: or at beſt, if it offer any *Invitation*, it is ſuch as Nurſes uſe to Fallen Children; *Com to me and I will help thee up*: ſince they may not com till they are paſt need of being raiſed from the ſtate whereinto their ſins have caſt them.

This is not to Help, but to Mock; and muſt ſuppoſe thoſe to be very *children* indeed, that be incoraged by Such Exhortations, to Endeavor to raiſe them-

themſelvs, or Thank their exhorter for ſuch help:

For if Repentance muſt precede the Sacrament, then may it be the Cauſe, but not the Effect of receving it; and may Diſpute againſt it, *Thou bearest not the Root, but the Root Thee.*

Other *good fruits* it may produce, Many and Great; but not This of Repentance; which it muſt not influence as a *Root*, but attend as a *Fruit*, ſince it muſt grow from it, not produce it.

How injurios this is, I ſhall endevor to ſhew by three Poſitions.

1. *It is Diſhonorab'l to the Sacrament* to *deny it a converting Vertu; and more ſo to our Lord, to deny the Exerciſe of ſuch a vertu if it have it.*

2. *It hath a converting vertu.*

3. *That vertu is better exerciſed by Frequent than Rare exerciſe.*

FIRST, That *it is DISHONORAB'L TO THE SACRAMENT to deny it a Converting vertu*, I might think the plaineſt propoſition in the world; ſince it is thereby robbed of the better Half of it's power (for to have both a Converting and Confirming power, is more than dubl to the Later, without the Former, which is farr the *more Gracios* of the two) But This is yet plainer, that it is farr leſs Sacrilegios *to Rob the Sacrament* of ſuch vertu; than to *Blaſpheme our Lord*, with an imagination that he ſhould deny Them the benefit of it, who Moſt need it: 'Twere ſtrange, ſhould he forbid Them the Repreſentative, for Whom he ſhed his *Bloud it ſelf*; when by This Repreſentative the Salvation which he purchaſed by That bloud, may be Promoted.

What a wretched Baſſle were this to the *Apoſt'ls* argu-

argument, whereby he pleadeth *He that denied us not his only Son, how ſhall he not with Him freely giv us all things*! How doth it blaſpheme the infinite *lover of mankind*, as if he were an *envios, malicios enemy*, both to Them, and his own Bloud! by taking from *Them* the Benefit, and from *This* the Vertu, which was to Them moſt Neceſſary, and to This, moſt Honorab'l.

This way of *Honoring* our Lord is but the reverſe of That, whereby his enemies Reproched him. *They* blamed Him *for Eating and Drinking with ſinners*; and *This doctrine* makes him forbid *ſinners to Eat and Drink* with Him. And Both are fitted with his Own beſt anſwer, *The whole need not the Phyſician, but the ſick.*

It is the *Honor* (bicauſe the *Profeſſion*) of a Phyſician, to giv his company, Not to thoſe *who moſt Deſerv* it, but to thoſe who *moſt Need* it.

Thoſe who are already in the ſtate of Salvation, need not his *Abilities* as a *Phyſician*, to Save their Lives; 'thogh they do his Bounty, as a *Feſter*, to Cheriſh and Glad their Hearts: The Godly injoy Many and Great, but Other benefits; ſuch as rather conduce to the advancement of their Happineſs, than of their Safety, which is already above ſuch need: They are the Sick, they are ſuch as ly in a ſtate of Miſery and Danger, who's needs cry loudeſt for his *Saving power*: And to help ſuch he Came into the world, traveled about it. *went* out of it, and *left* this Monument to continu *in it*, *till he com again.*

AND concerning Such, is our whole queſtion. For, that from the Godly there is no danger to the Sacrament; and conſequently that in Them, Fre-

quency is commendab'l, is not doubted: The only queſtion is concerning the Unworthy; but then we ought alſo to conſider, that concerning Them is a counterqueſtion, no leſs important.

For when we enquire on One ſide, Whether there be Danger, that the Sacrament may *ſuffer diſhonor* by ſuch mens *Unworthineſs*? it is worth inquiring, whether there be not S O M *Hope*, that it may gain Honor by their *Salvation*?

I ſay [S O M E] hope: For if there be Any *ſuch Hope*, however Short of *ſuch Fear*, in point of Probability; it will ſo exceed it in point of Valu, as abundantly to outweigh it's defect in Bulk. For

1. The loſs of Reverence toward *Many Sacraments*, will be abundantly recompenced by the gain of *One Soul*: Be the odds ſo great as in a Lottery is uſual, yet ſince One happy draght, will more than anſwer a Multitude of Blanks, eſpecially when there is nothing to be Loſt, but the labor of Drawing; it muſt needs more conduce to the honor of the Sacrament and it's Author, to adventure upon the *Smalleſt Hope*, That way; than to forbear upon the *Greateſt Fear*, the Other way.

2. The *Salvation of One* hitherto impenitent ſinner, is more valuab'l than the *Cheriſhing of Many*, already converted. The good Shepherd will leav *ninety and nine* to ſeek paſture, rather then ſuffer *one ſtrayer* to periſh in the wilderneſs.

3. The odds in point of number lieth the other way. It were a happier world than ever we are like to ſee, if there were (I ſay not, ninety and nine juſt perſons

persons which need no repentance, for One sinner that doth) but *ninety and nine sinners* for *one just person*; No, it is too probab'l that we are not to compute the odds by Hundreds, but by Thousands.

Their very Numbers wroght in our Lord compassion to the Multitude; and it were strange if he should intend to let the greater part of mankind perish for want of This food, which he hath so dearly purchased for them, and so carefully broght to the table.

4. Here is no need to leav the *Flock*, for Salvation of the *Strayer*. Were there not sufficient for Both, we might perhaps plead it *unfit to take the childrens bread and cast it to Dogs*: but the Lords tab'l is as capab'l to receve All comers, as was the wilderness to afford room for never so many Thousands; and the Bread is not like those two *coarse loaves*, but like *That which came from heaven, and covered the whole face of the earth*: it hath both *plenty and vertu* sufficient to answer All Palates, and All Needs, however Different; no less Salutiferos to the *Sick*, then Delicios to the *Healthy*: and where there is *enogh and o spare*, it were strange if our Lord should intend any one should *perish for hunger*.

5. Here is no adventure, but of the trouble to *Take and eat*; *The shepherd* needs not toyl himself with Wandering in quest of the *Lost sheep*, nor with *shouldering* home the *Found*; nor in danger himself to the Paw of the Lion or the Paw of the Bear, to snatch it from the Jaws of death.

Our Lord is not in danger to lose any more Bloud; the greatest loss that can come, must fall upon That

already ſpilt; which at worſt, takes no Life from our *Lord*, thogh it bring None to the *Recever*. It may be ſpilt perhaps as *water upon the ground*, without any wors effect but this; that the ground is not improved by it, and perhaps made dirty, but without any loſs to the Fountain.

This ſhadow of his body by paſſing by, may (now, as in his life-time) fall upon ſom Lepers and *cleanſe* them; without Hinderance to his Progreſs, or Prejudice to his Better Diſciples, or Hurt to his Perſon.

So that if there be any *Healing Saving* vertu, in This other ſhadow of his body and bloud; to ſay he forbids Any to com within his reach, for *This very reaſon*, bicaus they Need it; is ſo farr from honoring him as a *good Phyſician*, or good Shepherd; that it repreſents him wors than his very Accuſers, of whom he asked *which of* Y O U (of *You* my envios backbiters) *Which of* Y O U *hath one ſheep*, &c.

If therefor our *Bleſſed Redeemer* have any right to what *David* ſaid of the Father, *His honor is great in Our ſalvation*; his Diſhonor muſt be proportionably great ſhould he deny ſo cheap a means of it, as ſhall not coſt him the troubl of a Journy to ſeek, or the Danger to resku, but only the Mercy to Admit, ſuch as need it moſt.

It is (I know) not intended to rob either our Lord of his Honor, or the Sacrament of it's Saving Vertu; Yea, this is the very Reaſon why Worthineſs is ſo preſſed that men may be draw'n to Self-examination, and thereby to repentance.

But as This was not our Lord's Invention, inwho's Inſtitution we find not a word of it; ſo is not it's fruit to be aſcribed to the Sacrament, it ſelf ſo proper-

ly

ly as to That Preparation, which they have (thank them) annexed to it: So that in ſtrict Juſtice, neither our Lord nor the Sacrament muſt have the Honor, but Themſelvs.

But then to Themſelvs alſo muſt they take the Shame of the loſs, which the Sacrament hath ſuffered in That vertu, which by our Lord's Appointment and it's own Nature, belongeth to it. For

III. SECUNDLY, THIS SACRAMENT HATH A CONVERTING VERTU.

He that will deny this, muſt impute the Defect, either

1 *To the Unfitneſs of our* Lord's Death, *toward ſuch an effect*, or

2. *To the Inſufficiency of the Sacrament, to ſet it forth*, or

3. *To our* Lords denial *of his ordinary Bleſſing upon his own Inſtitution.*

In *One*, or *All* of Theſe, muſt the Defect needs ly; for if they *All* concurr, Nothing is wanting to ſaving efficacy.

1. The defect cannot ly in the *Death of Chriſt*, which the Apoſt'l ſo often tells us, he ſuffered to *This* very Purpoſe.

The Scripture ſpeaketh (I ſay not more *Clearly*, but (ſure) more *Frequently*, of his dying for our *Sanctification*, than for our *Juſtification*; to redeem us from the *Works*, than from the *Wages of Sin.*

If it ſound ambiguoſly when the Apoſt'l ſaith, he died to *redeem us all from iniquity*, he cleareth it by an immediat explication, *to purchaſe to himſelf a peculiar peop'l zelos of good works.* What can be ſpoken

ſpoken plainer than this? *That he died to redeem us from our vain converſation*: that he *carried our ſins in his own body on the tree, that we being dead to ſin might live to righteouſneſs; to leav us an exampl that we ſhould follow his ſteps &c.*

And had the Apoſtl's be'n ſilent, plain Reaſon would have taught it us; For as in Law, *without ſhedding of bloud there was no remiſſion*, ſo was there no need of more, than the *mere death* of the *Sacrifice*; ſo much the *fitter* for That ſervice, by how much more *Pampered*.

Why then muſt our Lord be ſo much wors treated than his typical Oxen? why might he not have be'n ſacrificed like Them, by *One blow* and *No pain*; cloſing a Pampered, Eaſie Life, with a Death as Eaſie?

What could the Law have expected from Him, more than the *Jews* expect in their *Meſſiah the Son of David*; a *Life Victorios* and *glorios*, cloſed with a *Death ſuitably glorios* in the *Bed of Honor*? *One Drop of bloud* (perhaps) certainly the *ſingl Death*, however *Eaſie* or *Honorab'l*, of a Perſon of *infinit valu*; muſt in *juſtice* be ſufficient to *ſatisfy* a *Father* infinitely *Willing* to receve *ſatisfaction*.

To what purpoſe then All his (*this way*) Needleſs, and *to him* incomparably more Grievos, *Other Sufferings*? Why a *Life ſo Poor, ſo Deſpiſed, ſo Hated, ſo Laborios*? Why a *Death ſo Painful, ſo Shameful, ſo Intolerab'l*? Why? but for the Apoſtl's reaſon, *To leav us an exampl that we ſhould follow his ſteps*? which as they Shewed us the way, ſo did they Smooth it for us; that no man might think much to *take up his Croſs, and follow* ſuch a Leader;

SUCH a leader as *Cæſar*, who did not ſay to his Soldiers, Go, but Com; that they might follow him

him, if not for Valor, yet for Shame: *It became him who was to bring many Sons to Glory, to make the Captain of our Salvation perfect by ſufferings*; and ſuch ſufferings too, that none of his followers ſhall ever be able to upbraid him, as requiring More than Himſelf underwent.

To deny therefor that ſuch a Death is fit to Redeem us, as well from the *Service of ſin*, as the danger of damnation; is to *giv* the Scripture the *Ly*, and to *take* from our Lords death a very conſiderab'l part of it's power.

2. AND Secondly to Deny this Sacrament *Sufficiency to ſet forth our Lords Death*; is (if poſſib'l) a yet greater affront, both to our Lord and his Apoſt'ls. Both of them expreſsly declare This for its *Adequate deſigne*: *As often as ye eat this bread and drink this cup ye ſhew forth the Lords death till he com.* What the Apoſt'l ſaid to the *Galatians*, that *Chriſt was evidently ſet forth crucified among them*, was not ſo much aſcribed to Preaching, as to this *Sacrament*; which ſo evidently ſets it forth to All ſenſes, that whoever conſideringly receiveth it, may ſay, not only *we heard with our ears*, but we have *ſeen with our eyes*, we we have *looked upon*, our *hands have handled*, our *mouths have taſted*, and our *bowels have be'n ſtrengthened* with, the bread of Life.

By how much the Eye is tenderer than the Ear, by ſo much is the Mind more affected by it: What *Orator* can com neer an ordinary Painter in ſetting forth a mans countenance? Now This Sacrament ſetteth forth the Death of our Lord, not to the Ear as Preaching doth, but to the very Eye; and that, not as a Picture, but as a *Drama*: it ſo Commemorates, as to Act the Tragedy; ſo deſcribes, as to Exhibit its Benefits. How

How much more potent such *visib'l Rhetorik* is than the most powerful Preaching, *Antony* made a memorab'l Experiment: He imployed all his Eloquence to stir up the peop'l of *Rome*, to revenge the death of *Cæsar*: He magnified his Wisdome, his Industry, and his Valor, he recounted his Victories, celebrated his Vertues, lamented the cruelty of his Death; Then he recited his Testament, and from the Legacies therein bequeathed, proved the greatness of his Love to them; in his life their Champion, after Death their Benefactor. All this the peop'l heard, thogh with Grief, yet with Patience; But when he produced his Robe, when he shewed the Holes and the Bloud, wherewith the murdering Poniards had Pierced and Stained it; then did those visib'l Orators not only Move them to Anger but transport them to Rage; they snacht up Weapons and Firebrands; and missing the persons, destroyed the Dwellings of the Conspirators.

Such is the *Designe*, such the *Rhetorik* of This *Sacrament*. When the Word hath prepared the *Heart* by the *Ear*; when the *Understanding* is *Informed*, and the *Affections* somewhat *Moved*, with the recital of *What and Why our Lord Suffered*, Then doth the Sacrament complete the service, by shewing to our very *Eyes*, the *Wounds*, not of his *Garments* but his *Flesh*; and Those, not as long since *made*, but as now in *making*. It Represents his sacred bloud, not as *dried up* by time, but as Now, even Now streaming from his *Heart*. It so *Commemorates* his passion, as to *Repete* it: and in the most *inflaming* manner, presents to our Souls, all those incentives against sin, which our *Lords Death*, our *Lord's Presens death*, can furnish.

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He that considers, how the litle sens of Religion yet left in the World, is derived from the *Frequency of Preaching*; will find too great reason to bewail the invaluable loss it suffers, by want of so helpful an Attendant.

For if That (maimed as it is) do in Som (however Lit'l) mesure, prevail by its Sing'l and Deserted strength; how much more might we hope from their *united Forces* if *Jonathon* secunded his *Armor Bearer*!

To say that we might Then sing of them, as the daghters of *Israel* did of their victorios Princes, Preaching hath saved it's *Thousands*, and the Sacrament it's *Ten Thousands*, would be but a cold Eulogy: We have no reason to doubt, that as there is more than *Ten* to *One*, difference in their *Powers*, so would there be in their *Successes*; Unless we will needs doubt of our *Lords ordinary blessing* upon his so beloved ordinance; which we have farr more reason to believe, he would assist with the Spirit, not only of a *David* but a *Samson*; as being a *Nazarite*, appropriat to himself. Therefor

3. I SHALL say but this litle to such a scrup'l, That as it would look almost like a *Mirac'l*, if an *Honest Constant Communicant* should miss a *blessing*; so we may be sure, that if there needed a Miraculous Power to bless *such an one*, it would not be *wanting*.

For it is incredib'l, that he who promised, that *where ever two or three are gathered together in his name there will he be in the mids of them*, should not be most *Especially*, and most *Graciosly present* with those, who meet, not in his Name only, but at his Table, upon his Own kind invitation, to feast, not With him only, but Upon him.

Of this I say no more, because Those whom I dispute with, are so far from denying our *Lords especial Presence*; that they make that the Reason for Their Absence, who most need it; but how much they *thereby honor our Lord* and his *Supper*, let what I have above said declare: for I hasten to my third position.

III. 3. MY THIRD Position is, that the *Converting Power* of the Sacrament is better Exercised, and it's Honor more Advanced, by Frequent, than by Seldom Celebrations.

The question is concerning the Greater or Less probability of the Conversion of a Sinner; whom we must now suppose arrived to neither of the Opposit perfections; neither Worthy on the One side, nor Scandalos on the Other, but in a *Midl state*; sensib'l of his duty, both to our Lord and his Church; Willing (or rather Submitting) to do, what he shall be convinced to be required of him, but no more; and therefor as he hath already receved at the appointed seasons, merely because he could not avoid it; and found himself so much more quickened because the Performance was Solemn, and Extraordinary; so doth he intend to keep the same mesures in order to the same Effect.

Now such an one may plead, that if I owe any person *Twenty shillings*, and pay him *One Guiney*, I do better, than if I paid him *Twenty silver shillings*: So if *One Solen Address*, be more worth then *Twenty* of the *Constant*: it will be better to com One time for Twenty, With such *Solemnity*, then Twenty times for One, Without it: And consequently, our Lord will accept of That, as more perfect obedience than This.

At

At present we dispute not, that in *This Institution*, the *Number* of pieces is the very *Essence* of the Obligation; but admit the supposed liberty of paying *One Golden* performance, in lieu of *Many Less valuable*: and upon This Supposition We require that the Pretence may be made good: *viz.* That the One for Twenty, may be Such, as shall recompence by the greater *Value*, the defect in *Number*.

This *One Solen* address then, must have not only a *plainer Stamp* (as every new Coin may have) but *purer Metal*; not only more *Outward Solemnity*, but more *Inward Devotion*.

For if a man *bow the knee* never so Solenly, and give the title of King never so Formally; yet if in So doing, he put no better than a *Dry, Hollow, Light, Reeden Scepter* into our Lords hand; he acteth more like a persecuting *Jew*, than a Loyal *Disciple*.

And in the present inquiry, Those who are to make the Address are supposed to ly in a state Enmity, and Need of Conversion; for concerning the Godly, there is no doubt, but the oftener the better.

What ever *Outward deference* such enemies bring, if it hath nothing of the *power of Godliness*; it doth not honor our Lord with his *Own Scepter*; For *the Scepter of his Kingdom is a right Scepter, a love of Righteousness, and hatred of iniquity*: What ever wanteth This, wanteth That *Divine life*, without which the most *Solen worship*, is no better than a *gay Pageant*; who's Forced motions pass for *Solen*, merely bicaus *Unwieldy*; the Absence of inward life giving the Ly to them all.

That we may the better Compare them, it will be requisite we bring to view both the Rivals, Solennity, and Frequence.

And first let us bring forth That Shew, wherewith our Lord is to be better Served and Pleased, than with literal Obedience;

WHEN the Unwelcom season is now at hand, which Indispensibly exacteth the painful task; the unwilling Votary (if he can deserv That name) finding No way to escape it, forceth himself to look Sadly upon his still Beloved sins, Confineth himself for som tedios days, to the Loathed conversation of that Troublsom Stranger, his Conscience; wherewith he Communeth in such Awkward manner, as plainly betrayeth his Unacquaintedness with it's language, not to be supplied by the vainly courted assistance of those good Books, which at such times only, he taketh the Penance to read; and after the appointed days, languished away in this heartless Exercise, which he calleth Preparation; he receiveth (not the *Lords Supper*, but) the *holy Symbols*; with great *Solemnity* (we grant) but with as litle *Benefit* or *Relish*, as *Appetite*; and then goeth home with This only comfort, that the Tedios work is do'n; and the *Stately*, *Lifeless machin* may be laid asie, till the *Revolution* of another Solemnity, call it forth to stalk abroad again, with the same great Troubl, to the same *Litle purpose*.

Let our adversaries now deal freely; can they suppose such Pageantry acceptabl to God? can such Counters as have something of the due Image and Superscription, but nothing of the due Metal, not only pass for Current in the *Kingdom of God*, but bear a greater Valu, than such pieces, as com out of his own Royal Mint? can God be pleased with such performances as please not the *Votary himself*? can he be so much *better* pleased with them, that

that One of them shall be reputed payment for Multiplied omissions of Duty?

Or (which is more penitent to our present enquiry) can such an exercise destroy the kingdom of the Devil in the unwilling Soul? &c.

I grant, Something hath been do'n toward it. The man hath been putt in mind of his need of *Christs blood*, and the Love that first spilt it, and now Offered it; and This hath somwhat awakened the sense of the Obligation he lieth under to Love and Serve him; which cannot but make *some impression* upon his mind, which for *som time*, and *in som measure*, may *check* his lusts, and *quicken* his care.

All this I hope, and for *This very reason* complain, that the *good spark* should dy away, which by Repetition of the same exercise, might be *blown up* to such a vigorous Flame, as might wholly *Destroy* those lusts, which are now a litl *Disheartned*, but not *Subdued*.

For the Litl that this hath do'n, is a sufficient evidence how much *More* might be do'n; if so *hopeful* an exercise were duly *Prosecuted* with such *Constancy*, as we have found practised by the Primitive and best Christians.

1. *Multiplied repetition* one time or other will probably hit the mark. He who is missed by Many a Sermon, and Many a Communion, may happily be *struck* to the heart by the Next.

There was a time, when *One Sermon* convert d many *Thousands*; but miracls are ceased, and now *Many*, perhaps *Thousands*, of *Sermons*, are necessary to convert one sinner. Yet can we not charge *God*, as not granting Necessary means, since the *Miracu-*

lous

lous efficacy is supplied by the *Moral power* of *multiplied Repetitions.*

Too many of those who Separate These ordinances in their *Practice*, do them the right to Join them in their *Discourses*; pleading the same color of reason against frequency in *Preaching*, as in *Communions*; and those who do Not, but will have These rare for *reverence* sake, and Those frequent for their *effects* sake; need no other evidence of the Weakness of their Objection against Frequence in the Communion, than its too *great Strength*; whereby it will cast down that frequency in Preaching, which they would keep up; so that they are reduced to This choice, either that *Preaching* must be Less *frequent*, for fear of the *Objection*; or the *Objection* renegued; lest *Preaching* also should be rob'd of *Frequency*, for preservation of *Reverence*.

And as the *Objection* is equally Deficient, so is *Frequency* equally Useful to Both. Who knoweth but That *Sermon*, or That *Communion* which he is forsaking, may be the critical One, which is to convert him?

When an *Affliction* hath *bruised*, or a *Blessing melted* the heart; When the man hath *Lost a friend*, or *Escaped a danger*, when *a Neighbors* unexpected *death* hath warned him of his *Own frailty*, or a *good Angel* hath unaccountably stirred the pool, and he is by som secret disposition τεταγμένος εἰς ζωὴν αἰώνιον *almost perswaded to be a Christian*; then the *Sermon* or *Communion*, coming upon him in his *soreness*, prevaileth by nicking the critical Opportunity.

We know not the secret walks of *Gods Providence*, nor the advantages of *Som seasons* above *Others*, by influences imperceptibl: that therefor we may not miss

miſs the *Proper*, but *Unknown* one, it will concern Every man, to ſay of Every one, *This is the day of the Lord*, This is That ſingular hour, wherein I am to receve That *fleſh and bloud of Christ* which muſt ſave me,

He that truly conſiders the *valu of Salvation*, and his own *need* of it; will not think much to ly *in the way when Jesus of Nazareth Passeth by*; or rather, where he *Cometh* on purpoſe, to *heal* and *save*.

2, *Repetition* both Preſerveth the otherwiſe decaying Power of *former* acts, and addeth *new* of it's own. The *ſturdieſt oak* is felled by Many of thoſe ſtroaks, whereof *every particular* one was inconſiderab'l; but if they com at ſuch diſtance, that the *ſcratch* (rather than *wound*) which the *firſt* made, be healed up before it be *ſecounded*; the tree may be a litl *ſhaken*, but not at all *weakened*.

If a man be but *Litl*, yet if he be *At all* affected; if he do but conſider, What he *Doth*, or *Ought* to do; if he think on the *Death of Christ*, and it's Reaſon; if he *indevor* to commemorate in due manner, or but *conſider* that he oght ſo to do; Theſe Acts of Conſideration and Reflection, however weakly performed, contribute their *litl* proportion, toward the *great* work; as every *ſtroke* of the oar doth to a long *voyage*; but will ſoon be caried away by the contrary *ſtream*, if it be not quickly *renewed*.

For as in *Bodies*, ſo in *Souls*, there is continual *Deperdition*, and there needeth continual *Reparation*: The Symbols do as truly repreſent *Our Need*, as they do their *Principals Vertu*: This *Fleſh is meat indeed, and This bloud is drink indeed*, as in their Cheriſhing and Strengthening Vertu, ſo in the Conſtancy, where,

wherewith they are to be receved; and Those who are so easily satisfied with *far Distant* Communions, seem to Betray the Weakness of their spiritual *Life*, by That of their *Appetite*.

3. *Repetition* will improve the power of *Every Sing'l Act*, by making the Agent more expert.

No *Tutor like Exercise*. It teaches us to do those things, both *Easily* and *Perfectly*; which to the inexpert, appear not only *Difficult* but *Impossib'l*.

And upon This account, is *Frequency* so far from a *hinderance*; that it is of all *moral means*, most Proper to bring us to *Worthiness*.

That *Self-examination* which all Christians confess necessary before we com to the *Lords tab'l*, is by the best Philosophers prescribed before we go to *sleep*: and *Seneca* incorageth his *Lucilius* to constancy in the practice, upon This consideration, that Exercise will make it as *Easy*, yea, as *Pleasant*, as *Profitab'l*.

For the *same reason* it is adviseab'l, that we establish several *Periods*: the end of every Week for the past Week, of every Moneth for the past Moneth, of every Year for the past Year, and every eve of the Communion for the Interval from the Last: which *Intervals*, were they left to our discretion, we ought to shorten as much as possib'l, even for This very Reason, that by *Frequence*, we may learn to *examin* our selvs still Better: so that if we have no other Obligation, nor no other Design, but to com as *Worthily*, we must com as *Frequently*, as Po i b'l.

So in the Result, *Worthiness* must not be *Opposed* to Frequency as it's Rival; but *Proposed*, as it's Encoragement. For whether we eye the Honor of the

Sacra-

Sacrament in the Abſtract; or the Vert'u of it, in Reference to the *Salvation* of mankind: They are Both promoted more by the Conſtancy of our Approaches, than by the Awfulneſs of our Diſtance.

Our Lord ſtamped it with his own *image and ſuperſcription*, not that we ſhould lock it up as a *Medal*, but that we ſhould uſe it as *Mony*; who's Honor as well as Office it is, ſo to repreſent the King, as to anſwer all the Needs and Conveniences of the Poſſeſſor: And He moſt honoreth it, not that (Miſer-like) Lock-eth it up, but that Employeth it.

Suppoſe we, there be a danger that the more we Uſe, the more we ſpend; it is certain the Leſs we Uſe, the Leſs we Enjoy it. And in This, the Prodigal is acknowledged better than the Covetos, that thogh he ſpend his Mony, he doth not deſtroy it, but Transferr it to others hands who perhaps will employ it better; whereas the Covetos robbeth, not Himſelf only, but the Peop'l of his Mony, and his Mony of it's Uſe.

You ſay, the Sacrament is not laid aſide as Uſeleſs, but locked up as Precios: I anſwer, I very well remember, when to *Secure* a man, ſignified to *Impriſon* him; and in This caſe, whatever the *Intention* be, the *Effect* is the ſame: Action is the very Being of the Sacrament, from which if it be reſtrained, it is loſt, both to it's ſelf and to all good purpoſes; particularly to that Beſt of all, the Salvation of Sinners; which by Conſtant, or at leaſt Frequent repetition, but not without it, it is both Appointed and Fitted to promote.

I cloſe this with the words of my beſt adverſary, and my wonder that ſo Pious a perſon, who hath labored ſo hard for the Salvation of Sinners, de-

clared the serviceablneſs of this Sacrament toward ſo good a work, and applauded the conduct of the Church in commanding the uſe of it; ſhould himſelf in any kind diſcorage it.

Next to the repeted Sermons of the Church ſhe had no better means to engage men into returns of piety; hoping that by the Grace of God and the Bleſſings of This Sacrament, the Repentance which at thoſe time ſolemnly began, may at one time or other fix and abide.

IV. THE Secund great and good End to which the Holy Sacrament is to be serviceabl, is the Joy and *Comfort of the Godly:* and to This, the modern way of honoring, hath made it not only *Vſeleſs* but *Pernicios.*

That we may have the fuller vieu of the *Forme member* of this poſition, it may be fit to look a litl upon the Almoſt forgotten *Significancy of Feſting*, wherein this Sacrament is founded.

COMMUNION at Table hath ever be'n lookt upon, as an *Obligation* of mutual kindneſs (among the whole company, but more eſpecially) between *Hoſt* and *Gueſt*; Such an *Obligation* as created a right, Equal, and ſomtimes Superior, to that of Conſanguinity it ſelf.

Nether *Conſanguinity* nor *Affinity* were ſufficient to Hinder or Heal a breach between *Laban* and *Jacob*, thogh Uncle and Nephew by Bloud, Father and Son by Mariage: But when That Quarel ended in a *Covenant* of kindneſs; a *Feſt* ſealed it, as more obliging than Both Thoſe Relations.

Yea even *Paternal affection*, when it would exalt it ſelf to the Higheſt poſſib'l rapture, caled in the aſſiſtance of This endearment. *Take me ſom veniſon* (ſaid

(ſaid *Iſaac* to his Firſtborn) *and make me ſavory meat, ſuch I love, that I may eat* [*that my ſoul may bleſs thee.*]

The veniſon was not ſo much to ſtrengthen his Body, as to heighten his Mind; The Feſt made a new relation; Hoſt and Gueſt ſignified ſomthing of addition to Father and Son, improved the One's Affection in Giving, and the Other's Title to Receiv: And it is not unworthy obſervation, that the Veniſon's influence upon the Father's Soul to bleſs the Bringer, as it was the expreſs reaſon of *Iſaac's* command to his ſon to fetch it, ſo is it inculcated no leſs than ſeven times: as advantageos (at leaſt) toward exalting the father's ſpirit, that ſo his bleſſing might be the greater and more effectual.

When God *accepted* the *Sacrifice*, he ſignified his *Love* to the *Votary*, firſt by ſom Other tokens, (as appears by the ſtory of *Cain* and *Abel*) and then by Entertening him at his Table.

For God was the *Houſ-keeper*; the *Altar*, his *Table*; the *Sacrifice*, his *Meat*; and the *Votary*, his *Gueſt*; Feſted with *That Fleſh*, whoſe propriety he had now Transferred to his God, and again Receved from him, in token of Communion.

Nothing can be plainer than this from 1. *Cor.* 10. *The ſame Perſons*, by the *Same Ceremonies*, in the 20. *verſ. Offer Sacrifice to Devils*; and in 21. *drink the cup of Devils, are partakers of the table of Devils, and have fellowſhip with Devils*; and all this, as their Gueſts, treated by their Gods, with the Sacrifices, which themſelvs had offered to them.

UPon This account have we found *Plutarch*, in the beſt of his treatiſes, prove the mirth of the Religios, to tranſcend that of the *Epicurean*; and St. *John* preferr that of a *Chriſtian*, above that of a *Heathen*.

What behavior becoms a *Gueſt* at This table of the Lord, if we underſtand not by what we have already ſaid; let us learn by exampl. The *Apoſtls and their fellow-commoners eat it with chearfulneſs*: the next and all ſucceeding ages, ſtile it the *Euchariſt*: Our Own Church ſaith it was *ordained for a thankful remembrauce of the death of Chriſt, and of the benefits which we receve thereby.*

How joyful an exerciſe *Thanfulneſs* is, he that underſtands not, may learn of *David*. *My mouth* (ſaith he) *ſhall be filled with marrow and fatneſs when my heart praiſeth thee with joyful lips.*

It is generally believed that the Pleaſure of *Drinking* is greater than that of *Eating*, and to this St. *Paul* inviteth us, ſaying *Be not drunk with wine wherein is exceſs, but be ye filled with the Spirit, ſinging and making melody in your hearts to the Lord, giving thanks*, &c. Meat! Wine! Muſik! nothing now can be wanting but *Company*; and that St. *John* promiſeth, *Truly our* fellowſhip *is with the Father and with his Son Jeſus Chriſt*, and *theſe things write we unto you that your joy may be full*: The word is κοινωνία, which ſignifieth *Communion*, and This alone of *All religios exerciſes*, have we found capable of That Name; and *This above them All*, is beſt furniſhed for it.

Meat indeed! and *Drink indeed*! and *Fellowſhip indeed*! and the moſt *intimate Union!* Whether we look to the Significance of *Feſting* in *General*, or the Deſign of *This* in *Particular*; Whether we regard the Exampl or Exhortations of the *Apoſtl's*, the Authority of the *Church Univerſal*, or our *Own in Particular*; which way ſoever we look, we muſt expect a *Deſerte* ſuitabl to the other proviſions. *The fruits*

fruits of the Spirit muſt attend the *Supper of the Lord*, and what Thoſe are, the Apoſt'l tells us: *The fruits of the ſpirit are Love, Joy, Peace,* &c.

If therefor in ſtead of Theſe, we are treated with Wildings, ſuch as in ſtead of ſetting our *hearts* on *praiſing God*, ſhall ſet *our teeth on edge*; whatever thanks we owe to the *Lord of the Table*, there can be litl due to the *Miniſters*, either from *Lord or Gueſts*; ſince they have perverted the Purpoſe of the One, and Sowered the Pleaſure of the Other.

LET us then *taſt the Proviſions*, wherewith our modern divines treat us, and ſee whether they can ſay with St. *John*, *Theſe things we write unto you that your Joy may be full*: If they can, they muſt borrow a gloſs of St. *Paul*, who exhorteth to *Rejoice in as much as ye are partakers* (κοινωνοι) Communicants, *with Chriſts ſufferings*.

For they ſo *ſet forth his ſufferengs*, as to repete them upou his *Gueſts*. *They gave me gall to eat, and when I was thirſty they gave me vinegre to drink*, ſaid *David*. The Letter was verified in our *Lords Perſonal ſufferings*; and the Metaphor, in thoſe of his *dearest friends*, and at his *Own Table*.

We may go farther, and ſay that as they are partakers of *Chriſt's ſufferings*, ſo are they of his *enemies curſes* too. For this *their table is made a ſnare to take themſelvs withall*; *and that which ſhould have be'n for their wealth, is to them an occaſion of falling*; which will be the more applicable to our unhappy *Communicants*, if our excellent Dr. *Hammond* miſtake not; who interprets the [*Table*] in that place, to ſignify the *Sacrificial*; and שלחן, the *votaries portion*.

For how is This Beatifik *Wine* mingled with *Vinegre*! This *Bread* with *Gall*! How is This Joyful

Table

Table made a Snare, to *Catch*, *Intangle*, and *Gripe*, the moſt worthy gueſts! And how doth their tenderneſs of conſcience give deeper reception to the Snare, and acuter ſens to the Torment!

How few are they, that upon the required Examination, find in themſelvs a *full Aſſurance*, that if they Dy at the Table, they ſhall be Saved! And how muſt *All others* (however worthy) be tormented, between *hunger and thirſt* after the *Fleſh and Bloud of Chriſt*, on the One ſide; and fear to be *poiſoned* by them, on the Other! On the One ſide, by fear of *Eating and Drinking damnation*, if they com in That ſtate of (doubted) *unworthineſs*; and on the Other, of *deſerving* it, if they omit a *Duty*.

I ſay a [*Duty*.] and every true Lover of our Lord ſaith ſo to: For ſur-, our *Lord* did not So *Inſtitute* and *Recommend* his Supper, only that it might be *Neglected*: But, if he required *Conſtancy*; then is every Omiſſion, a Sin by *Diſobedience* to his *Law*: If Not, then it is (if poſſib'l) a *greater* one, againſt *Greater* obligations of Love.

For to a Loving, Generous Soul, a *Truſt* is a *Greater Obligation*, than a *Command*: and *Thankfulneſs* will pay More, than is Due: ſo that if it be not a Law, it is more, and more obligeing upon account of Love and Thankfulneſs.

And then, further conſidering the *work*, it ſelf, and it's *fruits*; they conclude *Conſtancy* to be Due, if not to our *Lords Inſtitution*, yet to their *own Intereſts*, which reciprocally comprehend our *Lords honor*: ſince they cannot neglect his Bleſſings, offered in *This Sacrament*, without contemt to *That Love*, which Once ſo dearly *Purchaſed*, and Still ſo kindly *Offers* them.

In

In theſe things no Divine is ſilent. All Concurr in ſetting forth the *Bleſſings*; and by Encoraging, Oblige every one that *loveth* our *Lords Perſon*, or deſireth his *Grace*, to lay hold upon *Every Opportunity* to worſhip the One, and Enjoy the Other.

BUT when on the Other ſide, we are told that the *Lord* is no leſs *preſent* as a Judge, than as an Hoſt: no leſs ready to Condemn the *Unworthy*, than to Bleſs the *Worthy*: And that Thoſe are *Unworthy*, who com in any other ſtate of Soul, than they may ſafely *dy in*: They now need be, not only very Good, but very Bold, that ſhall dare to com upon ſuch Dangeros terms:

For if the Perſon be never ſo *Worthy*, never ſo *Safe*; yet unleſs his Salvation be as Certain to Himſelf, as it is with God; he may not preſume to com, bicauſe he cannot bring with him a full aſſurance; and every *Diſtruſt* will put him at the *ſame diſtance*, as *real Unworthineſs*.

YET ſeeing ſuch perſons have *Hopes* mingled with *Fears*; thogh they have no *full Aſſurance* that they are Worthy, they have a *good meſure* of *Hope*, that they may be ſo; Theſe very *Hopes* beget *Fears*, that if they ſhould Forbear the *Lords ſupper*, they ſhould diſobey his commands: So bicauſe they have *Doubts* of their Worthineſs, they dare not Com, leſt they ſhould com *unworthily*; and bicauſ they have *Hopes*, they dare not Forbear, leſt they ſhould omit a Duty, by forbearing *cauſleſly*: They ſee danger on ether hand: they dare nether Com nor Forbear, leſt they ſhould do, ether the One or the Other *unworthily*.

Their very piety therefor, and hopes of Salvation (thereupon bilt) which ſhould be their greateſt joy,

joy, is to Them an *occaſion of falling* into a moſt griping Snare, which hath no hold upon ſuch as have no hope.

Let us now conſider by what motives the Generality are (Lead'd ſhall I ſay? no, it is *the Goodneſs of God that Leadeth*, but) *Haled* to *repentance*;

Since thoſe who are *moſt religios* upon *fear of damnation*, muſt needs be *moſt timoros*; where can we hope to find (I ſay not That *Family*, or *City*, but) That *Kingdom*; that can ſhew us the ſcant number *Three* (which is the leaſt number Neceſſary to make up a *Communion*) who can com with Confidence?

And what then ſhall That rare *Phœnix* do, which wanting neither *Worthineſs*, nor *Confidence*, muſt want *Company*?

I plead not now the danger of *Solitude* to the *Table*, but That of *Torment* to the *Communicant*: *God be* bleſſed, ſom are ſo Heroically pios, as to truſt their *Saviors Goodneſs*, notwithſtanding their *Teachers Rigors*, or their *Own Fears*; hoping their *good intentions* ſhall be Accepted, and their *unworthineſs pardoned*, if they com with *Honeſt*, thogh *Unworthy* hearts.

But upon every turn of the Wind, what Storms are ſuch good ſouls *toſſed* with! When they look *backward*, how do they fear leſt they may *have receved unworthily!* When they look *forward*, how do they fear leſt they *ſhould do ſo* again, if they *com*; or as bad, if they *forbear*! How *earneſtly* do they Labor both for ſuch *Worthineſs*, as they are told is Neceſſary to avoid *guilt*; and for ſuch *Aſſurance* of it, as may make them no leſs *Quiet* than *Safe*! How often doth the very *earneſtneſs* of the *later*, hinder them from *obteining* it! And how much ſtill do their *flutterings intangle* them. How

How often doth this *wreſtling* with the *heart*, inrage the *ſpleen!* how often is the *bloud ſharpened* by this contending againſt it's *corruptions*! How often doth earneſtneſs after *Aſſurance*, kindl earneſtneſs in *Others paſſions*! and then, how rigidly is This very *effect* of laboring for *worthineſs*, cenſured as a ſymtom of *unworthineß!*

I know an *excellent Lady*, troubled upon this very account; that none of the meaneſt of our Divines (to ſay no more now) preſcribed This, as One rule of *preparatory examination*; that we examin the *irregularity of our paſſions*, diſſuading us from the *Next Communion*, if we find not our ſelvs to have gotten ground of them ſince the *Laſt*. Yet did the ſame good Doctor ſay that *This reverence muſt be no longer allowed to a good man, than 'till he hath once communicated. For if he hath once be'n partaker of the divine myſteries* ——— *for if he may ſafely com once, he may pioſly com often.* And how can (I ſay not the good Doctor himſelf but) a tender Lady reconcile theſe contrary doctrines, or ſatisfy her conſcience, unable to conform to both?

And now, doth not the Snare finely encircle us? Our *very endeavors* after worthineſs, the more Eagre they are, the more they *ſharpen our Bloud*, and conſequently our *Paſſions*, and make us more *Unworthy*; This *ſens of Unworthineſs* obligeth us to *Contend* with all poſſib'l *Earneſtneſs*, to maſter Thoſe *Paſſions*, which by That *very Contention*, are Strengthened, and ſtill encreaſ our Unworthineſs.

We now need no leſs help of the *Phyſician*, to ſweeten our Bloud; than of the *Divine*, to comfort our Conſcience; and if the *goodneſs of God* help us not more than Both, we muſt either live Ex-

communicate from the *Lords table* all our days, or In-danger our ſouls, by *approaching* it: And Either way, muſt be Griped with *endleſs fears*, as having either O-mitted the greateſt *duty of Love*, or Performed it *Un-worthily*, and thereby made our ſelvs guilty of That Bloud which we moſt zelouſly adore.

But all this is ſo *inconſiſtent* with the very *nature of a Supper*, ſo *contrary* to the gracios *purpoſes of our Lord*, and ſentiments of *beſt Chriſtians*; that I am almoſt perſuaded to ſay, that *Such preparation* diſ-honoreth the Holy table *more than* Unpreparedneſs it ſelf can do.

The *Mourning weed* (ſure) is no leſs unfit for a *Wedding garment*, than the *Souldiers Buff*, or the *Laborers Ruſſet*; and our Lord, who put himſelf to the expence of a Mirac'l, to promote the mirth of another mans feſt, by turning watet into wine, when the gueſts had already well drunken; would not certainly feed his own gueſts with *the bread and wa-ter of affliction*

It is tru, He will never *interrogate ſuch gueſts*, as did the *King in the Parable*, *Friend how cameſt hither not having a wedding garment*! Himſelf knoweth, and the very *Uneaſineſs of the garment* is abundant evidence, that their Affections are as Honeſt as Un-ſuitab'l; and their *welcom* ſhall be ſuited to their *Intentions*, not their Fears.

But whatever Reward they ſhall receve *hereafter*, it is manifeſt that at Preſent they ſuffer More, and more Grievos perplexities, from This which ought to be the *moſt pleaſant*, than from *All* other the *moſt mortifying* duties.

For in Thoſe, the greateſt *auſterities* are ſweeten-ed by the *pleaſures of the ſpirit*, feſting their *conſci-*

ences

ences with this *ſatisfaction*, that they are doing *Gods work*; whereas in This, they are not only rob'd of That Satisfaction, which is More properly *due to it*, but griped with Anxieties, as *intolerab'l* as *undue*;

WHICH (yet) to Souls as *conſiderative* as *pios*, is leſs Afflictive, than the Scandal thence ariſing, firſt to the Holy *Table*, and thence to *Religion* in general. For it muſt add Shame to Grief, when they ſee the *beſt Arguments for Religion*, that preſent Happineſs can offer, retorted *againſt it*.

No greater joy (ſaith *Plut.*) *than that of Religios feſts, wherein the Epicurean hath no part.* No *greater*, nor *more* numerous troubles (ſaith our experience) than thoſe which torment the *Communicant*, wherein thoſe who *forbear* have no part.

For the moſt *worthy Communicant* may be perplexed with fears, that he is one of the *unworthy*, againſt whom St. *Paul's threatnings* are leveled: but he that *abſenteth* himſelf, keepeth the ſame diſtance, both from *That danger*, and the *troubl* of *preparation*, as from the *Table*: For as is the *Danger*, ſo is the *Fear* of it; *Great*, but Condicional:
Bicauſ *Great*, it falls heavy upon the *Obedient*; bicauſe *Condicional*, it cannot reach Others, who's *neglect* keeps them out its ſphære of activity.

True: upon the *whole complex*, the *Religios mans conſcience* is incomparably kinder, even in his *fears*, than that of the *Irreligios*, even in his *jollities*; but we now conſider them, not in relation to our *Lord's Throne*, but his *Table*: And in This Preciſe reſpect, we think it plain, that as This duty is ſtated, it muſt needs cauſe *Great* troubl to the One, and *None* to the Other.

For the *Irreligios* will therefor be free from *any*

Troubl from it, if he *Forbear*; bicauſe he believeth himſelf ſo from any *Obligation* to *Com*: But the *Religios*, whether he Com or Forbear, will hardly eſcape *Diſquiets*, ſo much the more Grievos, by how much the Duty is more *Important*.

V. THE Third good end to which the Holy Sacrament is directed, is the *cementing of All Chriſtians together in Mutual Charity*.

A Feſtival board is a Corporation: the Communion holdeth, not only between Head and Members, but between Member and Member too.

And it is Such, that our Lord reckoneth it among the Pretences, that ſhall be made to his favor at the great day. *Many ſhall ſay at That day Lord, Lord, have we not eaten and drunk* [IN THY PRESENCE] We ſee he reckoneth *Eating and Drinking* [*In his Preſence*] 'thogh not at his Own table (for he made few feſts, but accepted of many) worthy to be ranked with *Prophecying and doing many wonderful works in his Name*, as an equal token of favor, receved or deſerved.

Salt was by Gods Law required in Every Sacrifice, and is ſo by Univerſal Tradition, in Every Feſt: We ſtartl at the ſpilling of it, as nnhappy omen; The reaſon given by ſom, is that it is the embleme of Love, and it is authoriſed by our Lord, ſaying *Have Salt ἐν ἑαυτοῖς among your ſelvs, and have Peace one with another*. And thogh there be no *Salt* in our tranſlation of *Act.* 1. 4: the Greek συναλιζόμενος expreſſeth his familiar eating with his Apoſtls by *being* CONSALTED *with them*.

THIS uniting vertu is more conſpicuous in our Lords Supper, than in Any Other; and the Apoſtle's ſeaſoned

ſeaſoned it accordingly. *Greet one another with* [*an holy kiſs*] ſaith St. *Paul*: with [*a kiſs of Charity*] ſaith St. *Peter*. And the later ſeemeth to fit the Salt to the Viands, in Name as well as in Nature. St. *Jude* caleth the Supper [*a feſt of Charity*] The kiſs thereof wherewith it muſt be ſeaſoned, might very properly be ſtiled [*a kiſs of Charity*] That, was the ſtrongeſt Engagement; and This, the propereſt Seal. That, the Table; This, the Salt.

The firſt time we find the Holy Supper celebrated, we find it deſerv the name which it afterward obteined: Well might it be caled a [*Communion*] for it was the moſt perfect, that ever the world admired, *Act.* 2. 44. *All that believed were together, and had all things common, and ſold their poſſeſſions and goods, and parted them to all men as every man had need, and continuing daily in the Templ, and breaking bread in the common houſ* (κατ' οἶκον) *partook the noriſhment with gladneſs and ſingleneß of heart, praiſing God and having favor with all the peopl.*

And that we may not imagin thoſe two Communions, of Goods, and of the Lords Supper, to be fortuitoſly met; the Apoſtl expreſly telleth us, that the One was the cauſe of the Other: *We being Many are One Bread and One body* FOR *we are all partakers of That One Bread.*

It might upon too frequent occaſions appear conſiderab'l, that he putteth an emphaſis upon the Univerſality, both in the Reaſon and the Conſequence. [*All*] *are One Body*, bicauſe [*All*] *are Partakers of That* One *Bread.*

I might further obſerv (from *J. Martyr*'s teſtimony) how upon This account, the Primitive Chriſtians communicated even with the Abſent, by ſending

ſending them portions of the holy Supper, as ſymbols of their intereſt, both in the Feſt and their Love.

And I might hence not improbably derive our own cuſtom, of drinking to the Preſent and the Abſent, as a ſymbol of Love to Both: A notion ſo much the more plauſib'l, bicauſe (after the *Greekiſh* mode) we have made the Cup æquivalent to a whole Feſt.

And among Us, to drink to any perſon, is ſo acknowledged a pledg of kindneſs, that it paſſeth in Law for a Releaſ, if pleaded to an Action of Scandal or perſonal injury: and he that drinks the ſo offered cup, is ſaid to PLEDGE him that began it: *i. e.* he accepteth, and reciprocateth, or continueth on, that *Pledge of Love.*

In the *Greek Church*, the Solemnities of Marriage are cloſed with this ceremony: The *Prieſt* bleſſeth a cup of wine and *Bridegroom* and *Bride* both drink of it.

Nor are we ſhort of them in our Bridal ceremony: For our *Bride-cake* anſwereth their *Bride-cup*: with this advantage, that when the New-married cop'l have firſt taken their parts, the reſt is communicated to other friends, in pledge of a common affection among the whole Company.

And as in the *Primitive Church* the holy ſymbols were caried to the Abſent, ſo do we communicate our pledge of Kindneſs to our Abſent friends, by commemorating them when we drink, and ſomtimes by drinking their healths; a Cuſtom which can have no other meaning, than a declaration of our good wiſhes to them, and an intention to communicate to them all that kindneſs, which a Feſt can ſignify or exerciſe.

But ſince the *Apoſt'l* draweth not his Argument from the Cup, but the Bread; it will be fitter for us

us to take notice, that thence alſo are drawen obligations to mutual Kindneſs. *Companions*, ὁμοίους, are ſuch as eat of the Same Bread. And *David*'s complaint that *he that did eat of his bread had laid wait for him*, was not grounded upon the unthankfulneſs of the beneficiary, as one whom he had nuriſhed with his bounty, ſo much as the incivility of his [*Companion*] that had familiarly converſed with him at the ſame table.

But no Cuſtom, Ancient or Modern, is ſo conſiderable, as the *Apoſtl's* way of Arguing. He doth not urge it as Probab'l, but Contingent; Apt to produce the effect, but Capab'l to be diſappointed; Doth not ſay, It is Fit, or it is Intended; we May, or Ought to be made One by it, &c. But we [Are] and For This Reaſon alſo we [Are One] Both the Effect, and the Reaſon are Actually exiſtent, and ſo, ſecure not to be hindered from Certainty.

The *Kiſs of Charity* was as certain an attendant upon This holy feſt, as the Feſt it ſelf was upon Every holy meeting. The Communicants parted with the moſt Affectionate Kiſſes, the moſt Endearing Embraces, and all other expreſſions of moſt Ardent Love: All this conſtantly repeted at every meeting, ſtill feweled their mutual love, and kept the divine fire alive; as did the daily Sacrifice, That upon Gods holy Altar.

Such was the Significancy, ſuch the Efficacy of This holy feſt. As nothing could be more Proper, ſo nothing could be more Proſperos. *Behold* (ſaid the Perſecutors) *how the Chriſtians love one another*! *And behold* (ſaith the Apoſtl) *the Reaſon why they do ſo*! *It is bicauſe they eat of That* One Bread, *That* Feſt of Charity, *ſeaſoned with the* holy Kiſs of Charity.

BUT

BUT how miſerably in our days is the *Oſculum Pacis* tranſlated into *Kiſſing of the Pax*! Primitively, the Kiſs was begun by the Prieſt, and caried on throgh the aſſembly; Now, the Prieſt delivered ſom painted toy, to be kiſſed by the peop'l; and no other kiſs thoght on.

And for the Bread, what a fine trick do both *Latine* and *Greek* Churches agree in, to mock its Charitifik vertu! They tak a loaf, half conſecrate it, diſtribute it among the peop'l, but not at the holy Tabl; for every one carieth his morſel to his ſeveral home, where he ſomtimes Eats and oftener Keeps it. Is not this to mock the Apoſt'l? All are perhaps partakers of That One Bread; but ſo, as Not to be made One body: For they do not ſo properly Communicate, as Diſperſ it; render it rather an Embleme of Separation, than of Union; not of One Body, but Many ſcattered Particles.

So we *greet* not *one another* (as the Apoſt'l preſcribeth) *with a kiſs of Charity*; but the Picture which we have made of the Lords Supper, with a kiſs of veneration; and That Picture no more like the life, than the Modern Kiſs is like the Primitive: But the whole vertu of the Feſt is loſt with all tokens of it's uniting power: And would to God it were no worſ than loſt.

OUR abuſe doth not only falſify the unhappy Propoſition, but Convert it with that worſt kind of Converſion.

We [*Cannot be*] *one Body*, *bicauſe we* [*Cannot eat*] *that One Bread*: A Converſion too properly *per Impoſſibile*; bicauſe our man/ and irreconcileab'l contentions, make That Impoſſib'l to Us, which to the Apoſtl ſeemed Certain and Neceſſary, by reaſon

reason of This very bread: It is not a Feast of Charity, but an Apple of Contention; in stead of *kissing*, we *bite* one another, and turn the Peacemaker to an Incendiary.

Litl did the *Apostl* think of this holy Banket, when he said, *Mark those which cause divisions among you, and Avoid them.* Yet this dubl plaint do we now put up against the Modern way of honoring it: It first makes this holy Supper to cause division, and then causeth Us to avoid it. For

1. *By taking away the Obligation to Eat this Bread, we disable it from making us One Body,* and so deprive it of the Blessing of a Peace-maker.

2. *By too superstitious fear of it, we not only disable it from healing the Least breach, but make it an Instrument of the Greatest:* and so make it a Curse instead of a Blessing.

VI. BY *taking from our selvs the Obligation to Eat This Bread, we take from it, the Power to make us One Body.* This is as clear, as That common Axiom, *Sublatâ causâ tollitur affectus.*

We cannot (sure) doubt but our Gracios Lord designed as great Vertu to his Own table, as to the Legal Altar; which by a Plain (thogh Suppositive) Precept, he preferred to the Power of a Peace-maker; saying, *If thou bring thy gift to the Altar, and there remembereſt that thy brother hath oght against ther; leav there thy gift before the Altar, and go thy way, first be reconciled to thy brother, and then com and offer thy gift.*

But by our misapplication of the Suppositive Command, we have utterly defeated the design of the Precept.

The Method we like well enogh, *First to be reconciled and Then to Com*; and think we conform to it sufficiently, if This be the Last action of our life; and That, the last save This One: Quite contrary to our Lords Precept, who for avoiding delay, bids us, not cary back our gift, but *leav it before the Altar*, as an earnest of our speedy return; which we cunningly escape, by not coming thither at all.

We agree (indeed) with the best ages, in the Antecedent, *That none but the charitab'l must communicate*; but we thence inferr conclusions directly opposit. For They conclude Positively: *Therefore I must be reconciled, that I may communicate*: but We, Negatively; *Therefor I will Not Communicate, bicause I will Not be Reconciled*: They, Therefor thoght Charity Necessary, bicause they thoght the Commnion so: and We, taking away the Necessity of Communicating, take away all it's influence upon Charity.

When therefor we consider the vast difference between the Present, and Primitive ages, in point of Charity; whatever cause we have to Lament, we have none to Admire the Effect, but much both to lament and condemn the Cause. For our neglect of the *Lords Supper*, may well challenge both our wonder and our grief; but that This should beget it's genuine issu, is no wonder at all.

If it be pleaded, that our forbearance proceeds not from Neglect, but Reverence; This will give cause of a yet greater complaint; And such is our Second, *viz.* that

2. *BY our too superstitios fear of This Bread, we not only disable from healing the Least breach, but make it an Instrument of the Greatest.* For

For it is but just, that if we commute Obedience for Reverence, we should make the Compensation as great as the Loss, or at least, that we should do our utmost, to make it so; first by Thinking and Speaking most honorably of the Sacrament, and then, by valuing our Opinions in proportion to our Esteem of it.

While therefor Som (in complyance with the Former) say more than Others can Believ or Comprehend; and then (in conformity with the Later) think themselvs obliged to do their utmost, to bring All men to their own Sentiments; what consequence can be more natural than this, that there be more, and more Aigre contentions about This, than Any Subject; which can neither so much confound our Judgments, by it's Mysteriousness, nor engage our Zele, by it's Worth?

What Reason would thus persuade us to expect, Experience compelleth us to see and bewail. For hereby we see the Sacrament is made to Multiply Imbitter and Perpetuate controversies.

1. This multiplieth questions. Onr too much fear maketh us therefor scrupulos in every Litl thing, bicause the Greatness of the Subject maketh nothing seem Litl.

Whether the Bread must be Leavened or Unleavened, who would have imagined worth disputing? yet was it thoght worth, not a Dispute only, but a Quarrel, and that neither small nor short, but Fierce, and continued for several centuries of years, Between the *Greek* and *Latine* Churches. Whether the Table stand East and West, or North and South, who would have thought worth a contention? and who

would think the poſture of the Communicant, leſs inconſiderable than That of the Table: Yet are Thoſe made matters, not only of Contention, but of Schiſm. In Other Offices of publick worſhip, who thinks himſelf a Judge either of Prieſt or People? but many ſcruple to Receive the *Lord's Supper*, either *From* an unworthy Miniſter, or *With* an unworthy Communicant, *&c.*

2. As it multiplieth queſtions, ſo doth it invenom them; turns Queſtions to Quarrels, and thoſe Fierce, perhaps Bloudy. What lamentable effects have we heard, ſeen, and felt, of mens zele, more heated in This, than in Any Other Fornace! Concerning *Tranſubſtantion* and *Single Communion* between *Papiſts*, and *Reformed*: Concerning *Conſubſtantiation*, between *Lutherans* and *Calviniſts*: Concerning *Poſtures* and *Circumſtances*, between *Conformiſts* and *Separatiſts* among our ſelvs.

3. As it makes controverſies More, and Fiercer ſo doth it make them more Irreconciliable. No part of the gulf ſo wide, between us and our adverſaries on either hand, as where this Sacrament divides us.

If we look upon the *Papiſts*, how neer are the *Janſeniſts* Ours! and what hindreth them from being entirely ſo, but their zele for *Tranſubſtantiation*! The *Religieuſes* of *Port-royal* are by the *Jeſuites* accuſed for *Heretiques*; and by the author of the *Provincial Letters*, juſtified upon This, as an adæquate evidence, that they *daily adore the body of Chriſt in the Sacrament.*

If this be an adæquate juſtification from the Suſpicion,

picies, we may well conclude it a competent hindrance from the Thing: ſo that were all other controverſies at an end (as in a manner they are) This One muſt keep the Schiſm incurable: And that conſideration is ſufficient to diſcourage the endeavours of ſuch good men, as were thoſe who Attempted, and in good meaſure Promoted, the Univerſal peace of Chriſtendom, never to be accompliſhed 'till this bitter root be grub'd up.

On the other ſide, if we look upon the Non-conformiſts, we find many among them who joyn with us in All other offices, but dare not do ſo in This. They think it's extraordinary Sacredneſs requires extraordinary Caution; and every ſtep toward *Compliance* with our Rubrikes, looks like Indevotion toward the Myſtery.

They think themſelves obliged, to examin with all poſſible rigor, not only Themſelves but their Brethren, yea their Governours too: and every appearance of Unworthineſs, whether in Perſons or Ceremonies, is apprehenced as infectious and dangerous.

Of This what can be a more natural conſequence, than that they ſhould exerciſe their zele for the Holy Inſtitution; not by Performing it, but by Declining it, and Complaining againſt both there Governors and Brethren, for ſo blocking up their way to it!

Suppoſe we now all Other mountains leveled. Suppoſe the Surplice taken from the Prieſt's back, and the Ring from the Bride's finger; Suppoſe there were neither any ſwearing in the Litany, nor croſs in Baptiſm: Yea, ſuppoſe all Liturgies, Ceremonies and Rubriks laid aſide, and the Holy Table naked

ked, not only of Plate, but of Cloth; yet while it is thoght that a great part of the Sacraments Honor conſiſts in being above all Human Power, in point of forms and circumſtances, and a great part of Our Duty, in refuſing to ſubmit to the perſcriptions of our Governors; This Humor alone will turn it from a *Feſt of Charity*, to a *Rock of Offence*; ſince no wiſdome of Man can contrive how to celebrate it in ſuch a form as ſhall pleaſe thoſe, who cannot in conſcience conform to Any form whatſoever.

VI. YEA ſo contentios is this Superſtition, that it contends with the Sacrament its ſelf which it ſtriveth to honor; treating it as *Joab* did *Amaſa*, with a kiſs and a ſtab. For amids all it's care concerning the Manner, it deſtroyeth the Thing, by denying our Obligation to the Performance out of pure Reverence.

With what face can we condemn the Doctrine of Tranſubſtantiation, upon That abſurdity which our ſelves maintein? How can we decry the doctrine of Accidents, ſubſiſting without their Subjects; while we labor ſo much about the Manner, which is but an Accident, and take away the neceſſity of the Thing, which is the Subject? and that for This very end too, that the Accident may ſubſiſt the more perfectly?

All other Controverſies leave the Subject of the Queſtion, and therewith a poſſibility of Accommodation: This takes away the One with the Other: To This therefor above All other, is due that odios glory, which *Lucan* aſcribes to the litl *Seps*, above all other venemous Creatures:

------ *tibi palma nocendi.*
Eripiunt

Eripiunt omnes Animam, tu ſola Cadaver.

This doth not only turn the moſt gratios Inſtitution to an Uſeleſs Carkas, by robbing it of its ſerviceableneſs to Love, which is its life; but deſtroyeth the very Mater of the Performance its ſelf; yet ſo, as to leave it the miſchievous power of corrupting carkaſſes; which, while themſelves periſh, infeſt the living.

This therefor is ſum of the great honor to which we advance the Sacrament: It may very well be omitted in point of performance, but cannot be hindred from multiplying ſcruples in conſciences, and diſſentions in the Publik Church. And this conſequently is the Honor, which we thereby pay its great and good Author; that ſince it's Miſchievouſneſs is apparent, but not it's Neceſſity, he had do'n us a greater favour, if he had never inſtituted it; and a yet greater, if he had ſo declared his mind concerning our obligation to the Performance; that we might have eſcaped Diſobedience to himſelf, diſquiets in our Conſciences, and Contentions in his Church, and yet enjoyed the benefit of ſo gracios a Legacy.

FOR how can we juſtifie his Wiſdom or his Goodneſs, if he were ſo *Careful* to bequeath us ſuch a legacy, ſo ſerviceable both to his own honor and his Churches happineſs; yet ſo *Unkind*, as to clog it with ſuch condicions, as muſt render it inacceſſib'l to the Moſt, Tormentive to the Beſt, Dangerons to every ſingle Perſon, Miſchievous to the Church in general, and neceſſary to None? whereas by a plain declaration of his will, inforc'd by his Command, he might have prevented all Inconveniencies,

cies, and promoted all Good effects.

Had it not be'n better, that the Christian World had never heard of it, than suffered so many mischieves by it? What Fires hath it kindled? What blood hath it drawn? What Wounds hath it made in the Authors Mystical Body, more grievous to him than those it commemorateth of his Natural? What member which it hath not tormented? What Church, what Person hath escaped its mischievous influence?

And on the other side: Where are it's good fruits? Where is that Church? Where is that Person, that can in these last Ages boast of any so great benefits obteined by it, as may in any proportion pretend to recompence so many and great mischievs?

May it not now take up the Shame and Complaint of the Prophet personated by *Zacharias*? *One shall say unto him, What are these wounds in thine hands? Then shall he answer, Those with which I was wounded in the hous of my friends.*

They are not in the Heart, Destroy it not, but leav it such a Being and such Honor too, as *Epicurus* (thank him) was content to leav God: Incomprehensib'l in Majesty and Idleness, exalted as much above our Concerns as our Understandings, worthy of all our Meditations and Reverence, for his infinite Perfections; not of our Worship or service for any Interest he hath in our affairs: *But in his Hands*, Maimed, Unserviceab'l and Pained. A wounded hand (for the present) is worse than None, since it brings nothing but Pain without service, as the Sacrament doth, where it is not celebrated but feared.

And this *in the hous of friends*, Reverence for it's Mysteries, Zeal for it's Honor, Care for it's Service:

vice: By being *Wiſe overmuch and Righteos overmuch*; by ſpinning our Lords Inſtitution to ſuch Fineneſs as deſtroyeth it's Strength; and ſtreining the Apoſt'ls explication with ſuch Rigor as deſtroyeth it's Meaning; by Adoring the Sacrament, and Trampling upon the Inſtitution; by diſguiſeing it with ſuch great Appellatives, as make it Dreadful; and the Duty with ſuch hard Condicions, as make it Impracticab'l; by making it too Good to be Practiſed, and too Dreadful to be Loved.

All this *in the houſ of Friends*; who as they intended no harm, ſo cannot but deſire to have the unhappy wounds cured; which we have hitherto be'n ſearching, by way of preparation for the proper Remedy, no where to be found but in the holy Scripture; to which therefor we now apply our endeavors.

PART II.

Scripture examined

CHAP. I.

Scripture cleared from the Scandal of obſcurity by ſhewing where the falt lieth, and how it is to be remedied.

I. *The Sacrament of the Lords Supper highly eſteemed by our Lord and all his Churches.*

In later ages great variety of opinions concerning it, Scandalos both toward Papiſt and Jew.

The blame removed from the Scripture to the Doctors.

The Papiſts neglect the Wine while they deify the Bread.

Proteſtants neglect the Head of the Apoſtl's Argument, while they advance the conſequences thence derived.

II. *Our Lords words of Inſtitution diſſected: This Subject requireth the plaineſt expreſſions.*

III. *The Particle* THIS *very important. Conſidered*

1. *As a ſimpl word, it requireth application to ſom proper mater.*

2. *As Part of a Propoſition* THIS *is my Body.*

IV. *To find its meaning we muſt ſearch for the cuſtom of time and place wherein the words were ſpoken.*

The Cuſtom of Feſting *fitteth the Apoſtl's Argument, but not our Lords Inſtitution.*

The Paſſover *fitteth our Lord's Inſtitution, but not our Apoſtl's Argument.*

V. *A Jewiſh cuſtom pitch't upon, as fitting both our Lords and Apoſtl's words.*

An Objection, anſwered with a ſtory.

FEW if Any are the Queſtions, wherein Human Topiks are ſo liberal, as we have found them in This upon the carpet.

If the exampl of the Univerſal Primitive Church be regarded, nothing of it is ſo plainly recorded, as Conſtancy in the Sacrament: If the Authority of our own church, ſhe plainly laboreth againſt the corruptions of the preſent age, to conform to the Conſtancy of the Firſt: If the Nature of the Sacrament, it is a badge of Chriſtianity, and ought conſtantly to be worn: If the great and good Ends it is to ſerv, they are beſt advanced by Conſtancy

ſtancy. The Objections againſt it are weighed and prove too light. Due Reverence no leſs reconcileabl with it in This, than in Other religios exercíſes; and better promoted by imparting it to Them, than by engroſſing all to it ſelf. The two words WORTHILY and EXAMIN who's ſounds are made to fright men from the Lords tab'l, cary no ſuch intention in the text. This way of advanceing Aw upon the ruins of Obedience, was firſt ſet up by the Church of *Rome* for bad ends, and cheriſhed by our Schiſmatiks for as bad or worſ. Experience hath ſo plainly condemned it, that we have no reaſon to doubt, but thoſe good men of our own, who have ſo much diſcoraged conſtancy, upon good intentions; would, were they now living, change their ſtile; and labor for it.

All this and more we have ſo fully diſcovered, that we think enogh ſaid to ſatisfy any unprejudiced reader, were ſuch to be found: Yet we no otherwiſe inſiſt upon it, than as a preparative *to that more ſure word of Scripture, to which we pay moſt heed, as to a light ſhining in a dark place*; which whoever taketh from *under the buſhel* where it hath ſo long layen, and ſetteth *on a Candleſtick*, ſhall do more than one one good work: For, as he ſhall resku the Holy Sactament fi om ſtifleing under a heap of Myſteries; ſo ſhall he the holy Scripture, from ſuffering under the Scandal of Inſufficiency, in a Subject on all hands acknowledged to be of the firſt magnitude.

THAT the Sacrament is ſuch, and therefor to be honored with our beſt ſervices, All ages agree: but in the Manuer of payment, the Laſt are very wide from the Firſt.

The Primitive, ſo certainly made it both a Conſtant

ſtant and Principal part of All their publik worſhip, that they gave it the honor to denominate what it ſo certainly accompanied: The Later, departed from this Conſtancy, not out of Neglect, but Reverence; wherewith they have ſo unhappily laden it; that we have thereby loſt, both the Office and it's Benefits.

For when Neceſſity cried to the officers of Chriſt's church, to deliver it from the Profanation it ſuffered by the ungovernab'l licentioſneſs of the *Greeks*; they employed all their powers to put it at the greateſt poſſib'l diſtance from any ſuch affronts: They thoght they could not ſoar too high, or ſpeak too liberally. They were not ſatisfied with all that the Scripture hath taght, or Reaſon can apprehend; but laying aſide both the One and the Other; differ as much among themſelvs, as from their rules. Nothing hath be'n ſaid by any One, which hath not be'n 'gain ſaid by Others, with equal confidence. There are not ſo many Words in Scripture concerning it, as Differences of judgment. Philoſophers had not ſo many Opinions concerning Mans chief happineſs, as Divines have concerning this chief office of Worſhip.

So we ſomtimes eſpy (it is the conceit of an excellent perſon) *a bright cloud formed into an irregular figure; when it is obſerved by unskilful and fantaſtick Travellers, it looks like a Centaur to ſome, and a Caſtel to others; ſome tell that they ſaw an Army with banners, and it ſignifies War; but another wiſer than his fellows, ſays it looks for all the world like a flock of Sheep, and foretels plenty; and all the while it is nothing but a ſhining Cloud, by its own mobility and the activity of a wind, caſt into a contingent and inartificial ſhape:* So it

is it in this great mystery of our Religion, in which some obtrude strange things, which God intended not, and others see not what God hath plainly told, &c.

And would to God it were no worse: But 'tis no such jesting matter. For as Opinions are Multiplied without Number, so are they Valued without Measure; and what is spoken without Reason, is imposed without Moderation: Every one requireth every other to think as Himself doth, though he knoweth not well what to think.

No Province in Religion is so pestered with Controversies, among the Scholastical, Mysteries among the Contemplative, Scruples among the Practik; none Prosecuted with greater heat and less satisfaction: Every one zealous for his Opinion taking its measure (or immeasurableness rather) from his value for the Subject.

WERE there no other Disputes but such as concern the precarious Mysteries, which have no other Parent, but fanciful mens Inventions, nor no other Nurse, but Curiosity in niceties not practical; however great the Troubl might be to the world, the Scandal would be litl toward the Scripture, which might with *Gallio*, refuse *to be judge of such matters.*

But when the Question is as important, as the Subject is Venerable; when it pretends not to gratifie Curiosity, but to satisfie Conscience; and that, not in some Inferior, but the Capital, Critical duty; That our Lord and All his Churches should value it so High, and yet the Scripture treat it so Slightly; is a Mystery as Great and as Fals, as any among the multitude imposed upon it.

How then shall we escape the Scandalos Dilemma? Either the Scripture cannot be Sufficient, if defective

in

in ſo Capital a ſubject; or the Inſtitution muſt not be ſo Valuabl, if the great Author both of It and the Scripture, did not think it worthy to be Legibly written.

Were not the Recrimination more obvios than the Objection, did not Tradition leave the Romaniſts under as great uncertainty in theſe great queſtions, as the Scriptures do Us; they would undoubtedly ſo Urge the Scandal, that we ſhould not be able to Anſwer it.

But to Recriminate is a poor juſtification: Or if the Papiſts be ſo to be anſwered, What ſay we to the Jews? If the Lord took off the *vele from* Moſes's *face*, and putt a thicker on his Own, How ſhall the Light of the Goſpel triumph over the Obſcurity of the Law? Not all the Ceremonies of the *Moſaik Law* putt together, will thicken to ſo opake a mask, as this One.

They hid indeed the Significance, but not the Obligation of the Law. *The vele was upon their Hearts*, but not upon their Eyes.

They ſaw not the full Meaning of Circumciſion, but they did the Certain Time, wherein they were to celebrate it: They underſtood not the utmoſt ſignification of the *Paſchal Rite*, yet were they ſure How often, and in what Day they were to Sacrifice and eat the Lamb. But This great office is obſcure even in it's Obligations: We as litl know what we are to Do, as the Jews did what they were to Believe. *The things which belong to Us, that we may do all the words of This law*, are no leſs ſecret, then were thoſe that *belonged to God*, concerning his own reaſons for commanding thoſe obſcure ceremonies.

How

How then ſhall we juſtifie the Scripture in point of Sufficiency againſt the Papiſts, or in point of Clearneſs againſt the Jews, without reneguing the Honor due to the Sacrament?

We find a kind of Compoſition, offered by one of our greateſt Aſſertors, both of the Sufficiency of the Scripture and Dignity of the Sacrament: *It is* (ſaith he) *not much opened in the writings of the New Teſtament, but ſtill left in its myſterious nature; it is too much unwiſted and nicely handled by the writings of the Doctors, and by them made more myſterious: and like a Doctrine of Philoſophy, made intricate and difficult by the aperture and diſſolution of diſtinctions.*

But if the *New Teſtament* hath left it a *Shining cloud*, and the Doctors reaſonings varied it into *Contingent ſhapes* (as he expreſſeth it) what can we ſay, but either there is no need to unvele the Myſtery, and then the Sacrament muſt be degraded from its Dignity, as not Worthy to be underſtood or celebrated; or we muſt have ſome better Orac'l to fix its ſignification: and ſince other Doctors make it more Intricate, where can we hope to find ſatisfaction, but from the Infallib'l Chair?

This moſt excellent Author hath writen ſo Much and ſo Well, both for the Scripture and the Sacrament, that I cannot doubt him willing to ſacrifice This One aſſertion to Their Reconciliation; which alſo is as worthy our Labor, as the advancement of Either in prejudice of the Other.

AND why ſhould we not improve the offer now made us? wholely free the New Taſtament from Myſterioufneſs, and lay the whole blame upon the Doctors, as having not Encreaſed only, but firſt Cauſed the entanglement?

He that ſhall do this and prove it true, if he appear Rude toward ſo many Reverend Perſons, may well hope to be juſtified by the Neceſſity: And if he further diſcover, not only the Cauſe of the entanglement, but the Way to clear it; if he take the right Thred, and ſo draw it as to Untwiſt the whole, without leaving any Knot untied; he may deſerve no worſe uſage than a Child, that with better Luck than Art, hath diſentangled a skein of Silk, which his Parent had ſnarled and could not unwind.

The former half of this ſo juſtifiable work, will not require much time or labor. It is but obſerving (and it is obvios to the firſt glance) what is the regular way to diſcover the mind of any Author; and we ſhall ſoon find how Generally, how Groſly, and how Miſchievoſly, it hath be'n forſaken in this Subject.

If we look upon the Anatomiſt diſſecting a dead Body, we may thence learn how we are to examin a Diſcourſe. The Artiſt, who aims at no other deſigne but to trace the ways of life, firſt takes a General vieu of the whole Body, and then a Particular one of every Member, examins the Texture of every Partic'l, the mutual Aſpect of each to other, and the joint Uſefulneſs of All to the life: But the Butcher, who aims at nothing but his Profit, chops off ſuch members as may beſt advance it, makes of Them the moſt he can, leaving the Bowels as inconſiderable, becauſe unprofitable to himſelf, though moſt ſerviceable to the life.

Can I help it, if truth oblige me to ſay, the Doctors have handled thoſe parts of Scripture which relate to *This Sacrament*, not like Anatomiſts, but like

like Butchers? that they cut off ſuch a Particular clauſe, as they think moſt advantageous for their own preconceved Opinion, treat it as a diſtinct Body by it ſelf, regard not it's Office in the Diſcourſe it ought to ſerve, but make the utmoſt they can of that One, without reſpect to all the Reſt, *&c.*

In mater of Fact too viſib'l to be denyed or diſſembled, I need not fear to ſpeak this plain truth, that the Doctors on both ſides have ſo treated our Lord's Inſtitution and the Apoſtl's diſcourſ, as if they had combined to abuſe ſeverally and in ſeveral kinds, the one and the other: For the Papiſts cut the Inſtitution alongſt, and caſt away one Side: our own Divines cut the Apoſtl's diſcourſ athwart, and lay aſide the upper half.

1. *THE PAPISTS, that they may maintein their beloved Tranſubſtantiation, cut our Lords Inſtitution into Sides, make all poſſible advantage of That which ſeems moſt Serviceable, and lay by the Other as worſ than Uſeleſs.*

For whereas the Elements are two, they make all poſſib'l advantage of the Bread. This they ſay muſt be the Lords Body in the literal ſenſe, bicauſe he hath categorically ſaid ſo; and ſince it is as eaſie for him to Do it as to Say it, there is no Neceſſity, and therefor no Reaſon, why we ſhould quit the moſt Proper ſenſe. For Reaſon muſt not be balanced againſt Faith: This muſt believe the Thing, though That cannot comprehend the Manner.

But the Wine all this while is laid aſide as Unſerviceable. All the regard paid it is but as to an Attendant; It is concluded, that ſince the Bread is the Lords Body, the Wine muſt needs be his Blood, whether our Lord have ſaid any thing at all, or any thing to the contrary concerning it, or no.

Yet our Lord honored the Wine, No Leſs: and the Apoſtle, More, than the Bread. There are no Valves that hinder the Reflux; but we may with the ſame Authority and Evidence, interpret That by This, as This by That.

Now (if we believe the Apoſtle) Our Lord ſaid not of the Wine [*This is my Blood*] but [*This Cup is the New Teſtament in my Blood.*] And the literal ſenſ ſaith not more plainly of the Bread [*This is my natural Body*] than it ſaith of the Wine [*This is NOT my natural Blood.*] If therefore They may argue Poſitively, That the Wine muſt be our Lords Blood, bicauſe the Bread is his Body; we may upon the ſame evidence argue Negatively, The *Bread is Not his Body*, but only the *New Teſtament in his Body*; bicauſe the *Wine is Not his Blood*, but only the *New Teſtament in his Blood.*

With the favor therefore of our better Champions, I conceiv we ought to learn, as of the Adder, ſo of the Papiſt, to direct our blow to That part, which they are ſo careful to fence, and reſtore the Cup to it's due office.

They ſo treat it, as if they denyed it it's right in the Peoples celebration, out of pique for the ill office it is ſo apt to do to their beloved doctrine: let us reſtore it to Both its Rights; its honor due by our Lords Inſtitution, and its power of interpretation due by the Laws of Reaſoning

We cannot more effectually ſilence their importunity for the literal ſenſe, than by claiming it. They who deny, that Senſ and Reaſon are worthy to be ballanced againſt the Letter, cannot deny One Element to be ſo againſt the Other. What therefore they have *putt aſunder*, if we remember our

our Lord to have *joined together*; we cannot but know our ſelves obliged to Receive Both in the ſame ſenſe, whether Literal or Myſtical.

If Both are to be Myſtically underſtood, the quarel is ended between us; If Literally, we make a new one between the Elements. If One muſt comply, he that hath One grain of it, will grant, that Reaſon muſt turn the ſcale on that ſide where it ſhall be found. Thoſe who deny Reaſon to have weight enough to preponderate the Literal ſenſe, cannot deny it ſufficient to turn Æquilibrate Scales.

So that the defect lyeth not in the Scripture, but the Doctors; who's partiality to One ſide above the Other, hath made a difficulty, which an equal regard to Both ſides would have prevented.

And it is yet further conſiderab'l, that they carry the ſame Partiality toward That ſide which they ſo favor. For as our Lords Inſtitution hath two equal parts, ſo hath their favored Propoſition [*This is my Body.*] And whereas the Laws of Reaſoning require we ſhould firſt underſtand the Subject, and then the Predicate; the Former they wholely lay aſide, and employ all their endeavors upon the Later: no leſs guilty by the laws of Architecture, than by thoſe of Anatomy; ſince it is firſt neceſſary to underſtand what they ſpeak of, before they can pay it the right which they will prove due to it.

NOR hath the Apoſtl's comment ſped much better. I muſt be unfaithful to the truth, in who's ſervice I have engaged my ſelf, if I did not impeach OUR OWN Divines as guilty of the ſame Partiality in another kind. To cut the Higher part from the Lower, is Another, but no leſs irregular way of diſſection; eſpecially when the Lower depends upon

on the influence of the Higher, for all its Life and Motion.

That the 27th verſe dependeth as a concluſion, upon the Premiſes, is manifeſt by the illative, [*Wherefore*] From the Foregoing diſcourſe therefor ought That and all the Following parts to derive their Life and Power. Yet who is there that takes any notice of Thoſe Premiſes or their Influence? Doth not every one paſs by All the reſt, and begin his endeavors at the Concluſion; preſſing it without meſure, biçauſe without regard to the Antecedent, whence it muſt derive its force and limits?

And as if we gloried in varying our irregularities into all poſſib'l ſhapes. We take the quite contrary way with the next (the 28th) verſ; for whereas the Apoſt'l there makes the Former half the harbinger of the Later, we emplov All our care about That, and wholely neglect This, which That is to ſerv.

Yea, as if it were a ſmall matter to Neglect; we Countermand the expreſs Injunction, and ſo daſh One Precept againſt Another. *Let a man examine himſelf* (ſaith the Apoſtle) *and ſo let him eat*, &c, [*Let a man examine himſelf*] (ſay we) with all poſſible caution, and ſo let him *NOT eat that Bread Nor drink of that Cup*, if he find himſelf Unworthy, whatever the Apoſtle have ſaid to the contrary.

When both our Lord's and Apoſtl's words are thus treated, well may We complain that the nature of the Sacrament *is not much opened in the writings of the New Teſtament*; and both of Them that they are miſerably abuſed: The Sacrament, that it is not *left in it's Myſteries nature* (as is pretended) but made myſterios contrary to it's nature; and the Scripture,

Scripture, that it is made myſterios on purpoſe to make the Sacrament ſo too: The Sacrament, that it is deprived of That light which the Scripture, carefully handled, would have afforded it; and the Scripture, that it is eclipſed by thoſe precarios notions, wherewith Doctors have endeavored to honor the Sacrament: the Sacrament, that it is intricated by the *nice handling of Doctors*; and the Scripture, that it is ſo by the groſs mangling of Interpreters.

BUT it is eaſier to find falts, than to amend them; and I promiſed, not only to ſhew the Cauſe of the embarras, but the way out, which (ſure) muſt be by contrary ſteps and by the ſame light. If we Therefor miſs the true Meaning of the Scripture, bicauſe we do not regularly Diſſect, but Mangl it's words; then muſt we needs be obliged carefully to Anatomiſe, that we may fully Underſtand them. That is, we muſt firſt obſerv the Deſigne of the Whole, then the great Limbs, then the leaſt Partic'ls: We muſt examin their proper Textures, their mutual Aſpects, their joint ſerviceableneſs to That Deſigne which animates them all, &c.

But as in Dead bodies (eſpecially ſuch as have any conſiderabl time lyen ſo) many Ducts diſappear, which during liſe were as Viſib'l as Neceſſary; and the Artiſt is many times lead'd by mere Reaſon, (if poſſib'l) to Find them out, otherwiſe to Suppoſe them; thogh he ſee no other Evidence of them, but Neceſſity: So are there in our preſent caſe many neceſſary Suppoſitions, which thogh they were conſpicuous when the New Teſtament was written; yet by Length of time, and Forgetfulneſs (if not worſ) of thoſe who ſhould have kept them open;

are

are now so lost, that without careful probing, they are not discoverab'l.

If we be not fully convinced of the Necessity of such supposals, it will be folly to entertein them: But if we first find them absolutely Necessary, to free both the Scripture and the Sacrament from that Mysteriosness, they now so Scandalosly groan under; then must we needs be obliged to receve the best we can find; at least until we can have better.

Let us then carefully vieu the words, both of our Lords Institution and the Apostl's explication of it; we shall find much in either of them unaccountabl, without supposing them to point at som singular Bread and Cup honored above All other.

II. WE begin with our Lord's Institution, as Preceding the other in order both of Nature and Time: And we therein find, that he treated Bread and Wine with such kindness as at another time he did litl children: *He took them up, laid his hands upon them, and blessed them*: But with this signal difference, that of children he favored the whole Kind: Suffer said he [*litle children*] i.e. *Any litl children* whatsoever: and gave a Reason comprehensive as the Precept, *For of* SUCH *is the kingdom of heaven.*

Whereas Here, he preferreth not Bread and Wine indefinitely, nor speaketh a word of their Special Fitness for the honor; recommendeth not either of them as SUCH, but as THIS; *i.e.* Not the whole Genus, nor any Other Species, but only This, *i. e.* This Singular Bread and Cup.

So great a difference in his Expression, must needs proceed from a suitab'l difference in his Intention.

In

In the Former caſe; his Words plainly declare his meaning to be, *That as often as Any parents, or other friends, deſired to bring* Any Children *to him for his bleſſing, his Diſciples ſhould admit them, whoever they were.* And had he now meant as Univerſally of Bread and Wine, as then he did of Children; he Eaſily Might, and therefor Certainly Would, have declared ſuch a parallel Intention, with a parallel Expreſſion; ſaying, *As often as you deſire to ſet forth my death by a viſib'l repreſentative, do it with Bread and Wine; for SUCH viands are proper to That end.*

Thus I ſay he Might, and therefore Would have declared his meaning, if he had meant No more; becauſe Thus it would have be'n beſt underſtood. For (as Reaſon required) it was his conſtant Cuſtom, to deliver his *Practical precepts* in the cleareſt ſtile, that the dulleſt apprehenſion of the moſt illiterate Fiſherman, might underſtand his duty.

IN the Myſteries of the Kingdom indeed, eſpecially ſuch as might have temted his (yet) carnal followers to forſake him, he Hinted, and Intimated more than he thought fit to Expreſs: and he gave his reaſon, *I have many things to ſay to you, but you cannot bear them now.* He therefor ſpake only ſo much as might ſerv to prepare them for that *Spirit of truth*, which as it broght all his Sayings to their Memories, and all his Inſtitutions to their Underſtandings; ſo did it *indue them with power from on high*, to *bear* ſuch truths, as were then too Big for their narrow Capacities, or too Heavy for their ſenſual Affections.

Now, this is a *Practical Precept*, Therefor Enjoined, that it may be Performed; and for That

Reaſon ought ſo to be Expreſſed, that it may be clearly Underſtood; eſpecially in ſuch Neceſſary points as are to be Meſures of the Performance, which elſ was in danger to ſuffer more or leſs, in proportion to the greater or leſs affection of the Diſciple.

Beſides, as it is a Practical precept, ſo it is a *Poſitive* one too. And ſuch (above all other) require the Fulleſt and Cleareſt declaration of the Author's meaning:

For Precepts *Moral*, if they be leſs clearly delivered, may receve further light from *the candle of the Lord*, which ſhines in every mans Reaſon.

But Precepts *Poſitive*, having no other Meſur, but the mere Will of the Law-maker, can have no other Interpreter but his Words; which therefor need be as Clear, as his intentions to be obeyed, can be Real.

Which in This caſe we cannot doubt them to be, ſince it is appropriate to his own Perſonal honor, and favored with many expreſſions of his eſteem.

If Ever therefor we muſt meſure our Lords Mind by his Words, it muſt be Now: and Conſequently, Now muſt we moſt carefully examin the Proper ſenſ of Every one of them, by ſuch teſts as are owned by all mankind.

AND among his Words the Partic'l [THIS] as it hath the firſt Place, ſo hath it a principal Importance. Our Lord made it the *head ſtone of the corner*,, thogh the *bilders have rejected it, and made it a ſtone of ſtumbling*.

For what St. *James* ſaid of the Toung, may be applied to THIS Partic l. It is very litl in Bulk, but very great in Power: and That Powet it exerciſeth in the ſame Manner too.

The

The Bridle determins the motion of the otherwiſe wandring Horſe; and the Helm, That of the otherwiſe floting Ship; and THIS, the otherwiſe Undetermined object.

If we go on with St. *James*, and complain of it's *ſetting on fire the courſe of nature*, the unhappy Sentence whereof It is a principal part, may appear more gilty than Any: But onr THIS is ſo far from the Incendiary, that had not it s help be'n refuſed it would either have Prevented or Quenched the flames.

For had the Doctors imploy'd ſome of That care in duly Stateing the power of the word [THIS] which they have worſ than loſt upon Exalting that of the word BODY; the *Cup of Bleſſing* could never have ſpent (as it hath do'n) more blood of Chriſtians than of the Grape.

But thoſe who reſolved to Deify the word BODY, muſt Sacrifice to it our word THIS: That they might deſtroy the principles of Natural Philoſophy, they muſt begin with thoſe of Logik; which requireth our Special regard to the neglected Partic'l.

IT is to be conſidered in a dubl capacity, firſt in it's Proper, ſimpl capacity, as as mere word, *â vox ſimplex*; ſecondly in it's preferment, as it is an Officer in a Propoſition.

1. As it is a mere word, it is Syncategorematical; it ſo points at ſome Singular object, as to change the *Vagum* into *Determinatum*, and put as much difference between This Cup, and Any Cup, as there is between *Hic homo* and *Quidam*; which is no leſs than what the Proper Name can add to the Common Nature. For if Any man who's name

is *Peter* be pointed at, and called This man, he is thereby as much diſtinguiſhed from all other men, as if he were named by his Proper name, *Peter*.

Obj. *If it be thought ſufficient that there is a difference between THIS and other bread, as ſoon as it is prepared for Conſecration.*

Anſ. I anſwer, We are not yet com'n ſo farr; We are not now enquiring into the Conſequence of the Action when paſt; but into the Meaning of the Inſtitution, which was the Cauſ, of the (yet futur) Action of the Author himſelf.

We know it to be no Common Bread, when it is Separate (or about to be ſo) from Common uſe: but we would alſo know whether it were not already diſtinguiſhed from Common bread, not only before it is conſecrated, but before the Inſtitution required us ſo to conſecrate it? whether it had not ſome Prævios fitneſs above Any Other Bread, which might prefer it before All other, to the Office, wherewith our Lord honored it, in conſideration of That ſingular Prævios fitneſs, which quaified it before hand for this preferment.

Now ſince our Lord pointed to it by the *Demonſtrative* THIS, before ever he had Conſecrated it; either it muſt have ſome ſuch Prævious ſingularity, or the *Demonſtrative* muſt be vain, as having Nothing to demonſtrate.

FOR Words are but Images of Thoghts: and as That Thoght muſt be vain which hath no Thing to anſwer it; ſo muſt That Word be, that is not anſwered by a Thoght: the One and the Other muſt be verified by ſome Idea.

But of All words, the neceſſity lieth heavieſt upon THIS. Others muſt Signifie ſome proper ob-

ject:

ject: This doth not only Signifie, but Point to it; it muſt be not only Vain, but Abuſive, if profeſſing to ſhew ſomthing, it have nothing to ſhew. This Prieſt muſt of neceſſity have ſomthing to offer, and that Separate from all other things.

This (ſaid *Moſes* of *the blood of ſprinkling*) THIS *is the blood of the Covenant*: That Blood receved not All its proprieties from what *Moſes* ſaid or did: But it Firſt differed from All other blood, by its Proper circumſtances of offering; and *Moſes* finding it ſo Prediſpoſed, honored it with a ſingular Demonſtrative and Dignity: THIS above All other.

Our Lord's ſtile is the very ſame, and plainly alludeth to the ſame form of Conſecration: *This cup* (ſaid he) *is the New Covenant*, and therefore *This blood of the New Covenant*; muſt (as well as that of the *Old*) have ſome Prævios ſingularities preceding the Propoſition, and Fitting it for the honor, whereto, (merely by reaſon of That Fitneſs) it was ſo preferred above All other.

As therefor we know what Honor it receved from the Inſtitution, ſo we muſt enquire what was the Singular fitneſs it broght to it: We are not yet com'n to the word of command, DO THIS, where the Demonſtrative following the Action, may derive a ſingularity from it: but we are yet in the porch, in the Declaration, [THIS is my body] *&c.* and deſire to learn what THIS can ſignify, before any other word be ſpoken, which may change it to ſome other ſtate, than what belonged to it before.

III. HITHERTO we have looked upon it in its Single capacity. Logik further con-

conſidereth it in This place, as a Part, and the principal Part too, of a Propoſition. For in the Propoſition [*This is my Body*] The word [This] is no leſs than the Subject, conſiderable Always as the Foundation whereon the Prædicate is to be bilt; and Oftentimes as the Standard whereby it's meaning is to be meſured.

For the ſenſ of the Prædicate muſt ever be fitted to the capacity of the Subject: and if the ordinary ſignification appear too big or too litl, the Interpreter muſt imitate the Prophet, who applied his *Own Eyes*, *Hands* and *Mouth*, to the *Child's*; wherein he muſt derive his meſures from the Speaker's mind, ſomtimes diſcoverab'l by common Reaſon and ſomtimes by the annexed Expoſition. *E. G.*

Jacob categorically affirmeth of ſeveral of his Sons, that they are Beaſts of ſeveral kinds: and immediatly limiteth the extravagant Epreſſion, to ſom determinate Reſemblance.

Juda is a Lion of whelp] (Not in all reſpects, but this) *From the prey my Son thou art not go'n up.*

Iſſachar is a ſtrong Aſs.] (What, in the whole form? No, but in This) *couching down between two burthens.*

Dan ſhall be a Serpent in the way] (Not in All, but this One reſpect) *He biteth the horſe heels.*

Our Lords ſtile is the ſame, at other times as well as now. And we may as reaſonably ſay, Our Lord was not a Man, but a Plant, becauſe he ſaid [I am the Vine] *thogh he interpreted himſelf by adding* [In Me ye bring forth fruit] *Yea, not ſo much as a Living plant, bicauſe he ſaid* [I am the door] *thogh he immediatly added* [by me if any enter in, he ſhall be ſaved] *As we may, that this is not Bread, bicauſe he*

he ſaid [This is my body] *when he immediatly gloſſed upon the word, by adding* [Do This in remembrance of me.

But on the contrary, we are as much obliged to meſure This Propoſition by the annexed Limitation, as either of the Other; and ſo to confeſs, that This is no more our Lords Body, than himſelf was a Door, or Iſſachar *an Aſs* &c.

Now if it be true, that the Predieate muſt be thus accommodated to the Subject; then, the leſs capab'l the Subject is, the leſs muſt we giv it of the Predicate. If therefore Bread [as *SUCH*] *cannot be underſtood to be our* Lords Body; *Then perhaps* [as THIS] *it may carry ſuch diminiſhing characters, as may write it leſs capab'l.*

For This reaſon, it is probab'l that former Ages have be'n induſtriouſly ſilent concerning it; and for This reaſon is the enquiry the more neceßary.

Thogh This be a quite different queſtion, yet it is not unſerviceab'l, even toward our underſtanding the Other. It is one queſtion, to ask *What Jacob meant by the word Aſs*, when he put it upon *Iſſachar*: and another to ask, *Which of his Sons it was which he ſo ſtiled?* So it is one thing to enquire *what our Lord meant by the word (Body)* when he ſaid of the Bread, *This is my Body*: and another, to enquire *What extraordinary Bread that was* which he preferred to that dignity?

THE Eunuchs firſt queſtion was, Not concerning the Things to be ſuffered, but the Perſon that was to undergo them: He asked not what was meant by being *led like a lamb to the ſlaughter*, his *Judgment*

judgment taken away in his humiliation, or the obſcurity of his generation; But *of Whom ſpeaketh the Prophet this?* And the ſame muſt be our method if we will underſtand our Lord's Inſtitution. Before we enquire what he meant by calling the bread his Body, we muſt ask of *What bread ſpeaketh the Lord this?*

We may probably better underſtand [*Into What*] our Lord changed it, if we firſt know [*From What.*] Many Therefore underſtand not *What they ſay*, becauſe they *know not Whereof*, διαβεβαιῦνται, 1. Tim. 1. 7. Many would not have Spoken, Others would not have Believed, what All confeſs they cannot Underſtand, in the Prædicate of this unhappy Propoſition; if they had firſt underſtood it's true Subject, as they ought to have do'n.

Now the word is capab'l of no other determinations, but theſe, *viz.*

1. That our Lord ſpake only of That *Individual Bread* and That *Individual Cup*, which he then diſtributed, ſo as to make Thoſe Individuals the adequate Subject, as well of his permanent Inſtitution, as of That One Diſtribution, cannot be imagined; ſince Thoſe Individuals muſt periſh in the uſeing, but for ever live in ſuch Succeſſors, as may be the Same not only in the General Nature of Bread and Wine, but in the Special circumſtances too, wherewith Thoſe were accompanied, even before their preferment.

2. That he ſpake of the *Whole kind*, Any Bread and Any Cup, we may not believe, both becauſe of the now mentioned difference of ſtile in This text, and That concerning Children wherein the whole kind

kind were meant? and because such a sense would oblige us to Consecrate All bread and All wine, seeing the Demonstrative would have pointed to All alike; This sense is as much too Wide as the former was too Narrow: yet some will have a yet Wider. For

3. They conceve that our Lord was so far from pointing to any determinate *Bread*, that he did not to any determined *Thing*. But the *Hoc* must be taken *Indeterminately*, *Hoc*, i. e. *Hoc aliquid*, *This Something*. That they may destroy the nature of Bread, they begin with That of the Pronown.

For whereas the Proper office of This Pronown, is to make the Object More determinate, by singling One out of Many, and contracting the General to a Special or Particular; This sense will make it Less Determinate and More General: 'twill be so far from distinguishing this bread from Other bread, that it will take away the Specifical difference, whereby it is distinguished from an Egg, a Stone, or a Scorpion, *&c.* Which is so contrary to the nature of a Demonstrative, as Black is from White; whereof One is said to Congregate, the Other to Segregate.

And the Constant Practice of All mankind contradicts it. For whoever sheweth any thing to another, and stileth it [This] Doth not pretend to disable him from judging what it is in it's kind, but to difference it from Others of the Same kind; doth not pretend to Contradict his sense, but to Direct it.

If *Caius* shew *Titius* a Guinny, and say [*This you*

ſhall have, if &c.] he would do him injuſtice if he gave him a Shilling inſtead of it, pretending he meant not by the word THIS, any determinate coin; nor would Any arbitrator judge, but he muſt pay what the conſtant import of the Phraſe called for, *i.e.* what to ſenſ That very piece appeared to be worth, which *Cajus* pointed to by the word THIS.

The caſe is the ſame on both ſides; as it muſt not ſignify Leſs, ſo muſt it not More; but juſt the Same as the ſenſ to which it is ſhewen conſtantly takes it for: If Therefor to All ſenſes it appear Bread, the Demonſtrative will not make it Any thing elce: it will leav it it's Proper Nature of Bread, and Add to That Nature ſome Encloſure from the Common, to exclude All Other but THIS only.

4. That our Lord pointed Not at the Elements, but the *Action*, is the concept of a greater than *Bellarmine*, of our Church; which he bildeth upon the Grammatical diſagreement of τοῦτο with ἄρτος.

But it is contradicted by the Other Element; for τοῦτο τὸ γενημα doth more neceſſarily require that the Demonſtrative ſhould be applyed to the Cup, than the other τοῦτο can forbid it to be applyed to the Bread: And the two Elements being joined in the ſame intereſts, often help one another in the interpretation of what is not equally expreſſed, but muſt equally be implyed, as equally belonging to Both.

Nor can we abſtract the Action from the Subject, but muſt take the whole complex together: This Action, Thus performed, with THIS Bread and THIS Cup. For our Lord firſt Declared what

what THIS IS, before He Commanded us to DO THIS.

We cannot therefore perform the Action, until we know what is the Neceſſary Mater: becauſe the Action is confined to THIS bread, and the Common Nature of bread is ſo preſerved as to be determined to THIS only, with excluſion of All Other, and That before the Action hath paſſed upon it.

I have (I doubt) tired my good Reader with this dry kind of reaſoning: I com now to another kind of evidence, probably more Satisfactory, certainly leſs Troubleſom.

If I can ſhew ſom ſpecial Bread and Cup, that ſhall exactly fit both our *Lords Inſtitution*, and the *Apoſtl's Comment* thereupon; This probably may be more perſuaſive than Any Logical Demonſtration whatſoever, that there *Muſt be ſuch an One*; and will at once Convince us of the Neceſſity, and Supply it: Let us then look about us.

IV. WHEN Grammar and Logik can diſcover nothing to us, but our Want, and thereby ſet us upon the indiſpenſib'l task of enquiring after the *Extraordinary Bread and Cup*, but cannot direct us one ſtep in our way to find them; Whither ſhall we go but to Hiſtory, the laſt interpreter of Thoſe ſayings, who's Obſcurity is derived only from That duſt, wherewith time hath covered them?

It is the frequent fate of many a good Speech (and the very Sound ſheweth it ſo of This) that their meaning dependeth upon the Cuſtoms of remote Time and Place, for which they were Calculated,

and with which alone they are to be Retrived.

Let us therefor put our ſelvs in the *Corinthians* Place and Time, and enquire into their Publik aſſemblies, if poſſibly we may therein meet ſatisfaction.

1. FESTING in Gods Publik worſhip, was Then, and before that time, Univerſal to All Nations and Religions: When *Moſes* and *Aaron* told Pharaoh, *thus ſaith the Lord God of* Iſrael *Let my peop'l go that they may hold a Feſt to me in the wilderneſs*; he demanded not what they meant by the Feſt, but *who is the Lord? Exod.* 5. 1. and when afterward they demanded to go *young and old with flocks and herds*, they gave this for a reaſon *Cap.* 10. 9. *we muſt hold a feaſt to the Lord* and *verſ* 26. *there ſhall not a hoof be left behind, for thereof we muſt take to ſerve the Lord our God.* Thogh *Pharaoh* knew not God, yet he underſtood without inquiry that he muſt be ſerved with Feſting. This I ſay was the Univerſal notion of All Peop'l in All ages of the world. That it was the Practice of the Apoſtl's and their Churches, the book of their Acts ſufficiently declares; and that it was ſo in the Church of *Corinth*, the Apoſt'ls reproof muſt neceſſarily ſuppoſe, both in his Charge wherewith it is Uſhered, and his Evidences wherewith it is Proved: And This alone can give us a good account of that ſolemn and otherwiſe inſignificant, *ver.* 26. whoſe Implicit meaning is only thus to be Explicated.

As often as you Eat This Bread (which in All your aſſemblies you conſtantly Eat) *and Drink this Cup* (which you alſo Conſtantly Drink) *you ſhew forth the Lords death*, by vertue of that Inſtitution, whereby he Conſecrated them to That uſe. By

By this light, as the Importance of That *verſ*, ſo it's Connexion both with the preceding and following, and it's irrefragable Force toward his deſign, manifeſtly appear; not leaving One ſyllab'l Obſcure or Unſerviceab'l in the the whole Diſſertation, as we ſhall more fully diſcover when we com to diſſect it.

BUT thogh it ſuffice for the Apoſtl's Argument, it doth not for our Lords Inſtitution: We hereby find *To* what ſtate our Lord preferred it, but not *From* what? And we are now obliged to enquire out Such a Special bread and cup, as may anſwer [*THIS*] in our Lord's hand; not only before ever his Church had celebrated it, but before Himſelf had commanded them ſo to do.

If we underſtand it to ſignify no more nor leſs but a Feſt; it cannot be denied that [*Eating bread*] was but another phraſe to ſignify [*Feſting*:] and the Expreſſion will concurr with the Apoſtl's Argument to ſay, That our Lord by This Inſtitution commanded, that as All of All Religions, conſecrated All their publik Feaſts to the honor of their ſeveral Gods; ſo ſhould His own Worſhippers conſecrate All Theirs to His memory.

Did this ſenſ agree as well with the Actions and Words of the Inſtitution, as it doth with the Apoſt'l's Comment thereupon. I know not why it ſhould be refuſed: But bread in That ſtile muſt ſignify the Whole Supper, All the Viands, as well as the bread and wine; For in cuſtomary ſpeaking, *Eating bread* ſignified not only eating fleſh, fiſh, and what ever els was provided for meat: but alſo drinking wine withall; whereas our Lord took the bread,

bread, brake and diſtributed it, leaving the reſt of the Proviſions untouched the while: And beſide the Bread, he took the Cup alſo, and that, After ſupper was ended, pointing to This no leſs ſolenly than to That, which in common ſpeaking comprehended it: And all the while the *Paſchal Lamb* was not honored with the leaſt Touch of his finger, or Word of his mouth.

2. *THE Paſchal Lamb*! Well remembred! Did then our Lord point at This, not as a *Supper*, but as The *Paßover*? Let us conſider,

He imbraced *This Paßover* with the greateſt affection. *With a deſire* (ſaid he) *i.e.* with a vehement deſire, *have I defired to Eat This Paſſover with you before I ſuffer*; and immediatly (as declaring his reaſon) proceeded to this Inſtitution. And what could more fitly repreſent his death when Paſt, than That which moſt lively prefigured it while Future?

If beſide this, the Jews in their Paſſover uſed our Important [*This*] in ſuch a Form, as did no leſs plainly Prefigure this Inſtitution, than the Sacrificed Lamb did the death of the Author; then muſt it ſeem reaſonab'l that he choſe that *Form*, with the ſame affection that he did that *Seaſon*: and if ſo, then muſt we meſure our Lord's [*This*] by that of the Jews, makeing the reſemblance an evidence that the One was the iſſue of the Other.

Let us therefore to the Jewiſh rituals: The *Law of Moſes* requireth *Unleavened Bread*, and for That reaſon, to This day they honor Bread with many ceremonios ſolennities, Beſore, In, and After Supper. Particularly, they break a Cake into two unequal parts; The greater part the Maſter of the Feſt

Feſt hideth under a cuſhion, there to be kept ſafe till the end of Supper. Then doth he ſolenly bring it forth, diſtributing it among the gueſts, and ſaying, *This is the bread of affliction which your fathers ate in Egypt, whoever is hungry, let him come and eat of the Paſchal Lamb.*

And have we not now found our ſo much ſought for Singular bread, exactly anſwering what This bread is more than any Other bread? Do not All features exactly concur? The Seaſon, the Mater, the Form of words, All Circumſtances the ſame?

This is ſo plauſib'l, that to this very Day (thogh not for this Reaſon) many look upon the Paſſover as the Predeceſſor of the *Lords Supper*, and conſequently the Standard of our Performance: Many think that women have no right to the *Lords Supper*, becauſe they had none to the *Paſſover*; and (which is more proper to our preſent purpoſe) that we are not obliged to receve it but at *Eaſter* only, becauſe That was celebrated only at the ſame ſeaſon. The Third Council of *Carthage* when they required that they Sacrament ſhould be celebrated faſting, excepted the Anniverſary of the Inſtitution: thereby profeſſing that at That ſeaſon it had a more ſpecial right, not only to be celebrated, but uſhered by a Feſt, according to our Lords practice at the Inſtitution, and his Church's for ſeveral ſucceding generations.

And that the *Corinthians* might think it neceſſary only at That time, the more we conſider it, the more probab'l will it appear; but moſt manifeſt, that the Apoſt'l hath expreſly confuted it: For he firſt reproveth them as profaning the *Lords Supper*, not in their *Paſchal* only, but their Ordinary meetings,

ings, and then covinceth them that it is concerned in them All; whereby the Former error is alſo deſtroyed, unleſs it's Patrons will exclude all women, not only from the *Lords Table*, but his *Houſe* too; ſince all who com to the One, muſt alſo com to the Other.

The Paſchal bread therefore, 'though it exactly anſwer our *Lord's Inſtitution*; yet can it by no means agree with the Apoſtl's gloſs; and we muſt not reſt till we meet an anſwer for All *Phænomena*, as well in the One as the Other.

YET have we not loſt our labor. For as the Chemiſt, 'though he miſs his great Secret, often findeth his coſt and labor well paid by ſome profitable Experiment; ſo we, 'thogh we meet not full Satisfaction in our main enquiry, meet ſomthing worthy Obſervation.

1. That ſince our Lord in the ſame Circumſtances uſed the ſame Word, we ought to underſtand him in the ſame Senſe. And therefor [*This bread*] muſt be our *Lords body*, juſt ſo, and no otherwiſe but ſo, as the Paſchal cake celebrated to this day by the Jews in the ſame ſtile, is the *very bread* which their Fathers ate in *Egypt*.

2. That ſince [THIS] in the Jewiſh Paſſover, pointeth at a Singular remarkab'l piece of *bread*, diſtinguiſhed from All others of the Kind, by its Proper circumſtances wherein it is to be eaten; therefore [THIS] in our *Lords Inſtitution*, muſt likewiſe point at ſome Special bread, known by the Circumſtance of eating it, from All ordinary bread.

3. Thogh we have not hereby found what are the proper Marks whereby we may know [This] from

from Common bread, yet we have the Way wherein we are to ſeek it. For ſince there is no other defect in the Paſchal, but This, that it anſwereth not the Apoſtl's diſſertation, which reproveth their Ordinary Feſts; it muſt needs concern us to enquire into the forms of their Common Feſts, if poſſibly we may therein find, not only ſuch a Special bread, but ſuch a Special cup too, as may anſwer not only our Lord's Inſtitution, but alſo the Apoſtles Explication, whereby he proveth them concerned, not only in the *Paſsover*, but generally in *Church Feſts*.

3. LET us therefore again to the Jewiſh Ritual. Behold! at the very firſt Step we receve ſuch light, as leaves Nothing unſatisfied but our Wonder, that the Jewiſh Rabbins ſhould be better Commentators upon our Lord's and his Apoſtl's words, and diſcover more to us of the Origin, Nature, and Deſign of our great Sacrament; than All the Chriſtian Doctors, who ſo long and ſo much have labored to honor it with their explications.

Becauſe they are ſhort and full, take the words of *Leo Modena*, a modern Rabbin; and to remove all doubt of his veracity, you ſhall find the ſame ſaid by *Buxtorf* in his *Syn. Judaica*: ſo that you cannot doubt of mater of fa.t, eqnally teſtified by two ſuch witneſſes, as (you are ſecure) agreed not to deceve you.

After they are ſat down, they ſay for the moſt part the 23d Pſalm: *and afterward the Maſter of the houſe taketh a loaf of bread, and ſaith a benediction over it, which having do'n, he breaketh it, and giveth to each perſon about the bigneſs of a great olive, and afterward every one eateth as he pleaſeth: and ſo the firſt time that every one drinketh, he ſaith a benediction. When they*

have do'n eating they waſh their hands, and take their knives from off the table, becauſe (ſay they) *the Table repreſenteth an Altar, upon which no iron tool was to come. And if there be three or more that eat together, then doth one of them command a glaſs to be waſhed, and filling it with wine, he taketh it up from off the table, ſaying with a loud voice, Sirs, let us bleſs His name with whoſe good things we have be'n filled. After this, the maſter of the houſe bleſſeth it, and prayeth for peace: and having ſo do'n, he giveth to each of them a litle of That wine which he hath in his glaſs, and he himſelf alſo drinketh of it, and ſo they riſe from the table.*

The Neceſſity conſidered, which lieth ſo hard upon us, to find ſome ſuch Special Bread and Cup, as may equally anſwer both our Savior's and Apoſtl's THIS: we may juſtly, upon That ſing'l account, require any Diſſenter to admit of This, or ſhew us a Better.

But the Reſemblance conſidered, we may challenge him not only to ſhew a better Tally to our Lords Inſtitution, but any Pictur better anſwering the life. Yea, upon ſuppoſition that we were allowed to Forge what we pleaſed, we might challenge him to Invent any *Hypotheſis* that may more exactly anſwer all the *Phænomena*, both in our Lords Inſtitution, and the Apoſtl's Diſſertation, to the leaſt title: Mark I pray you.

After they are ſat down, the maſter of the houſe taketh a loaf of bread (ſaith the Rabby.) Our Lord diſtributed The bread, *when he had giving thanks* (ſaith St. *Paul*) *as they ſat at meat* ſaith St. *Luke*.

Then for the Cup. *The firſt time any one drinketh he ſaith a benediction* (ſaith the Rabbi.) The Lord *took the Cup and gave thanks*, ſaith St. *Luke*. But of This

This Cup, becauſe it concerned not the *Lord's Supper*, St. *Paul* taketh no notice. *When they have done eating, he diſtributeth a litl of the wine* (ſaith the Rabbi.) Our Lord took the Cup *when he had ſupped*, ſaith St. *Pavl. After ſupper* (ſaith St. *Luke*) ſaying, τῦτο τὸ ποτήριον, *THIS ſignal Cup, THIS cloſing cup*, &c.

Could we have Expected, yea could we have Deſired greater reſemblance? Are not the Mater, the Actions, the Seaſons, All circumſtances the ſame? And do not All theſe agree as exactly with the Apoſtl's Argument, and all its Clauſes, as with our Lords Inſtitution?

The very firſt ſight diſcovereth ſuch Reſemblance, as manifeſtly declareth Relation; and the more exactly we vieu, the more ſhall we diſcover; nor would we doubt the One were the proper iſſue of the Other, did not the Parentage appear to Mean, and too long Concealed.

WHAT! muſt the adorable Sacrament of the Altar, *which hath ſo long exerciſed the higheſt devotions of devouteſt Souls; muſt this* ineſtimable Sacrament *fall to ſo low a meanneſs, as to own a poor ordinary Feaſting-cup for its Original? Muſt all the* Admirable Myſteries *which contemplative Souls have ſo long and ſo Much venerated; muſt they All dwindl into a mere Repreſentative of That death, which the Evangeliſts have as plainly ſet forth by Words, as This can do by Figures? Muſt the great Myſterioſneſs which hath be'n ſo ſervice-ab'l for dazeling and awing mens minds be diſpelled, and the Sacrament expoſed naked to every popular ey, as a Plain Eaſy command, needing no Admiration, nor deſerving any Veneration? And ſhall we believe that ſo many good and learned Men, who have ſo carefully*

ſtudied it, ſhould be ſo much deceived, and the Chriſtian world at laſt, after almoſt 1700 years, be obliged to we know not whom, for Information?

To ſuch erronios purpoſe may Thoſe declame, who uſe to judge of the truth of the Sun-dial by their Watches; and I ſhall anſwer them by a ſtory.

Codrus (or ſome ſuch brave Prince) the night before he ſacrificed his life for his peop'l, delivered into the hands of his chief Officers a Cabinet, telling them, he therein bequeathed them his very heart, and requiring them publikly to produce it in every Aſſembly, as a laſting Monument of his death ſuffered for their ſafety. It contained his directions for it's uſe, legib'l enough throgh its Chriſtial covering, but much more, if opened with it's annexed key. They receved it with all due Reverence, and while the memory of their ſo deſerving King was yet freſh, they conſtantly obeyed his command. But after ſome ages, as their love cooled toward his Perſon, ſo did their regard to his Legacy; Which the Officers lamenting, and endeavoring not only to Reſtore it to its due reverence, but to Advance it higher; told the peop'l, That however incredib'l it might ſeem, they muſt believe what their dying Lord told them; *viz.* That in this Cabinet he left them his very Heart, which therefor they muſt adore as his Royal Perſon. And leſt by opening it, any one might therein find the Kings plain directions, they laid aſide the key, and then omitted the uſe of the Cabinet it ſelf (except only upon extraordinary ſeaſons) pretending, that too frequent uſe ſullied it. When many conſidering and conſiderab'l Perſons complained, that they were broght the back way to the ſame contemt, as former ages were condemned

demned for; a certain Officer of a midl rank, knowing the Kings directions could not otherwiſe be legib'l, ſought about till he had found the forgotten key; and upon tryal, finding it exactly to anſwer every ward, brought it into publik vieu, pleading, that ſuch a concurs of lock and key in ſo many wards, could not be fortuit; and ſeeing Some key muſt neceſſarily be had, they who refuſed This, muſt be obliged to produce a Better. And bicauſe the metal was objected againſt as baſe braſs or iron, no way ſuitab'l to the richneſs of the Cabinet, and the Jewels therein contained: he fell to ſcouring it from that ruſt wherewith Time and Neglect (if not Deſign) had covered it; and finding it pure Gold, turned that Objection Againſt its worthineſs, into an Evidence For it. And thinking that All cavils muſt be abundantlv anſwered by ocular Demonſtration, he turned it round in the lock, ſhewing that all its Parts were as well ſuited to all the Wards thereof, as it's Mater was to the worth of the Cabinet it ſelf.

What ſucceſs this had with the peop'l, my Author doth not inform me; but this proceeding ſeemeth ſo genuine, that I ſhall follow it.

Firſt I ſhall ſhew that the Tradition was not unworthy the Dignity we ſuppoſed it preferred to.

Secondly that it exactly fitteth every ward in the Apoſt'ls Diſſertation.

Thirdly we ſhall therewith unlock that miſtaken clauſe which hath occaſioned the whole error.

CHAP.

CHAP. II.

I. *No more diſhonor to This than to the other Sacrament, to be derived from a Jewiſh Tradition. This Tradition more worthy than That.*
2. *The materials of This Sacrament leſs honorabl, than the Tradition.*
II. *In what ſens our Lords Table is an Altar? Were our behavior at Table more pious, the Sacrament need not be aſhamed of ſuch a relation.*
III. *Three odd phænomena ſalved by this Hypotheſis.*
IV. *Our Grace-cup derived from our Lords cup of Bleſſing.*

IF a ſenſual Feſt, or a Jewiſh Tradition ſeem too mean a parentage for ſo high an office; the conſideration of it's Siſter Sacrament or it's own Mater may ſhew the error.

1. To Baptiſm (its fellow Sacrament) we impute it not for a diſparagement, to derive it's origin from the ſame family: That had loſt it's Key almoſt as long as This; for an Age hath not paſt over us, ſince it was found among the ſame Jewiſh rubbidge; yet are we not aſhamed to expound thoſe Evangeli-

Evangelical allegories, *Regeneration, New birth, New creature, Old man and New man*, &c. by the Jewiſh Rituals, which ſpeak them more than Allegorical effects of Baptiſm upon Proſelytes, to which they apply them All.

NOR is This Sacrament barely Equal, but much Superior to That, both by Natural and Poſitive Law. For the Jewiſh Baptiſm was a mere naked Ceremony; Significant (indeed) but not Effective or any way Promotive of the purity required in the perſon which received it.

But This Feſtival ſolennity was the iſſu of tru piety, which alſo it did not only Repreſente, but really Exerciſe aud Nuriſh.

Their affectation of Ceremonies might (for oght appeareth in Scripture) be all the reaſon which moved the Jews to Baptiſe their Proſelytes: but to bleſs God for his Benefits, is a worſhip acceptab'l to God above *all burnt-offerings and ſacrifice*, thogh inſtituted by himſelf; as appeareth in the 50th *Pſalm*, where he rejecteth Thoſe and approveth This, ſaying. *He that offereth me praiſe, he honoreth me.*

2, We cannot diſdain the *Materials* of this Sacrament, which yet are much leſs honorab'l than the Tradition: *Bread and Wine* have no better parent than the Earth, no better office than to ſerv the animal life: They are expoſed to the abuſes of the Intemperate and the Idolater, promiſcuoſly uſed by Good and Bad, Jew and Greek: But in This Tradition, nothing but the higheſt exerciſe of piety, that heavenly office of praiſe, the imployment of angels

angels, the moſt proper and noble way of honoring God.

Had no word of God offered any occaſion, it's own eſſential piety muſt have recommended it to his acceptance: But by a Poſitive law, he fairly intimated ſuch an Invitation as might well encorage them to exceed the Commandment. That they ſhould Baptiſe their Proſelytes, the Law of *Moſes* took no care; but that they ſhould acknowledge his Bounty in feeding them, it made ſpecial proviſion. For *Lev.* 17. 3. we find it thus written, *What man ſoever there be of the houſe of Iſrael that killeth an ox, or lamb, or goat in the camp, or that killeth it out of the camp, and bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord before the tabernacle of the Lord: blood ſhall be imputed to that man, he hath ſhed blood: and that man ſhall be cut off from among his people.*

He that killed an Ox, yea Goat or Lamb, was, as if he ſlew a man and rob'd God; if he did not expiate the deſtroyed life, and acquire a new title to the fleſh, by offering it to (that he might receiv it from) the Lord of all.

This was eaſily enogh performab'l when the Peop'l and Tabernac'l traveled and lodged together: But when the Camp was disbanded throgh the whole Land, and the Tabernac'l fixed in one City; then did neceſſity plead for a diſpenſation from the unpracticab'l duty.

And this neceſſary Diſpenſation we find granted, *Deut.* 12. 21. *If the place which the Lord hath choſen to put his name there, be too far from thee: then thou ſhalt kill of thy herd and of thy flock, which the Lord hath given thee, as I have commanded thee, and*

thou

thou ſhalt eat in the gates whatſoever thy ſoul luſteth after.

In which words God ſheweth his kindneſs to his former Law, no leſs plainly than to his Peop'l. That muſt ſtill be obeyed as far as it was practicab'l; and what diſtance was too great, while he left to the piety of the peop'l to determin, he thereby obliged them to enlarge it as much as poſſib'l.

AND THEY in thankfulneſs for the favor, honored the law as much as poſſibly they could. If the remoteneſs of their dwellings permitted them not to bring their Meat to the Altar, they found a way to bring the Altar to their Meat: Not really indeed (for That the Law forbad) but in Repreſentation and more: taking for a rule, מה הזבח מכפר אף שלחן מכפר *Quod Altare expiat hoc Menſa expiat.* They gave their domeſtick Tables the title of Altars, and their Meat that of Offerings, Salt they therefor made neceſſary for the one, becauſe Gods Law had made it ſo for the other: When they came to (That Office, for who's ſake the Allegory became reaſonab'l, *viz.*) the Benediction; they removed their Knives from the tab'l, upon This expreſs reaſon, becauſe the Law forbad any Iron tool to com upon God's Altar: And by many other Ceremonies indeavored to make the Succedaneum anſwer the Principal.

II. TO THIS probably, certainly to no better ſens, muſt thoſe frequent Expreſſions of our Chriſtian Fathers be reduced.

When they ſpeak of the *Sacrament of the Altar*, they uſe the ſame Allegory with the Jewiſh Rabbins,

but mean thus much more than They; that the Holy Feſt is not only a Repreſentative Sacrifice (as were the Jewiſh) but a Commemorative: Doth not ſet forth what our ſelvs would Do for God's honor, if we had opportunity; but what our Lord hath actually Suffered for our Salvation.

And if the Jews thoght it a ſufficient reaſon to call their own Table an Altar, bicauſe they did what themſelvs thoght fit to make it Repreſent one; much more may we call That holy Table an Altar, and That Holy Meat an Oblation, which (not by our own voluntary Act, but by our Lord's expreſs Command) doth not barely Repreſent, but Exhibit his *Sacrifice of himſelf once offered.*

Nor is it ſufficient reaſon, that becauſe ſom ſtrain the Allegory too far, we ſhould therefor abhorr any uſe of it. Why ſhould it be Unlawful or Unfit, yea, why ſhould it not be moſt Proper, for Us to borrow the Allegory from the Same Tradition, from which our Lord borrowed the Inſtitution? Had it be'n Sacrilegios in the Jews to ſtile their Table by That ſacred title of *Altar*, our Lord doubtleſs would not ſo have juſtified them as he did, by honoring the Tradition on which that title was founded: Why then ſhould we not think it Equally lawful, ſince it is More juſtifiab'l not only by reaſon, but by our Lords approbation, if we give This much Holier Table the ſame title?

WOULD to God we would ſo imitate the Jews, that not only the Lord's, but Our own tables might ſome way anſwer That name: For it is to be conſidered, to Our ſhame, but to the honor both of That people and This their Tradition, and conſequently

quently to the ſilencing of the Objection we are now anſwering; That the ſame Piety which induced them ſo to Conſecrate their tables, conciliated ſuch Reverence toward them, as repreſented what is due to the Altar it ſelf, and thereby rendered them fit for ſo high a title.

Philo and *Joſephus* of Old, and their Modern Rabbins to This day, boſt of their Sobriety as beyond that of any other peop'l; which (if true) may very reaſonably be imputed to the Piety of This exerciſe, wherewith while they thus begin and end them, they Sanctify their free enterteinments.

We are ever apt to meſure others by our ſelvs; and bicauſe we ſee too many of our great Tables ſo unlike Altars, that they ſhun, or run down all appearance of Religion: bicauſe we Sit down and Riſe like Quakers, Riot like *Corinthians*, and Talk like Atheiſts; without any bleſſing before or after Meat, or any mention of Piety (but to baſſle it) while we are eating; bicauſe we have degenerated not only from Primitive Chriſtianity, but from the litl Piety practiſed ſo lately, even by our ſelvs, who a few years ſince would have be'n aſhamed of a Grace-leſs meal; we are therefor apt to believe the Jews as bad as our Selvs, or our Neighbors; and conſequently, that there could be nothing in Their Feſts capab'l of our Lord's approbation, bicauſe there is not in Our own.

But we are further to conſider that the immediat predeceſſor of This Sacrament, was not properly their Meat and Drink, but their Thanksgivings; an exerciſe which our Lord himſelf practiſed with eys lift up to heaven, and which the Apoſt'l recommended as neceſſary to give us a right to our meat;

which (ſaith he) *if it be received with thanksgiving* (but not without it) *is Sanctified* (the word will anſwer for it if we ſay, *Conſecrated.*) *by the word of God, and by Prayer.*

Did we thus conſecrate our meat by prayer and thanksgiving, and with ſuch reverence as is due to the Infinit Majeſty, to whom our devotions are addreſſed; the Sacrament would be ſo farr from aſhamed of ſuch relation, that it would account it no robbery upon it ſelf to be equaled to it.

But bicauſe thoſe among us who are not yet ſunk ſo low as the *Frrnch* mode, that lays this duty quite aſide, com as neer it as may be; bicauſe we give it ſo litl as poſſib'l of our time or breath, make the Form ſo ſhort and the Pronunciation ſo low, that it is next to nothing; bicauſe we allow not the leaſt pauſe between our trifleing or worſ tatl, and this holy office, but ſuddenly jump from the one to the other, forward and backward, before and after meat, tacking cloſe together our *Grace* (as we call it) and our Profaneneſs; bicauſe we ſhew our ſelvs aſhamed of the Duty, when we ought to be ſo of our ſlight way of performing it; therefor do we think it unworthy of any relation to This, which we acknowlege worthy of more reverence than we can pay it.

What therefor I have ſaid above, I repete here: The beſt way to preſerv Reverence to the Sacrament, is to aſſert it in Prayer, and particularly before and after meat. Let us conſecrate our Tables to Altars, with ſuch devotion as the Jews pretended, and the Apoſt'l declareth Neceſſary and Sufficient to conſecrate our meat; we ſhall ſoon find the Tradition ſo farr from Unworthy, that it will appear moſt Fit, to be adopted into the Goſpel, and

and honored with an immortal relation to our Lord's perſon, without the leaſt danger of loſeing Reverence, thogh we ſhould make it our daily Bread.

Our Key therefor is of the moſt nob'l metal poſſibl, thogh baſely ſullied by our filthy handling: Had it be'n immediatly injoyned by any poſitive law of God, it muſt have be'n Deſtroyed, Not Perpetuated, by the coming of that Body which Aboliſhed ſuch Shadows: Yet doth it cary ſuch legib'l Intimations, even from That very Law, and ſuch fair Characters of Natural Religion, and that in it's prime immortal Artic'l, Thankfulneſs, that it may plead as fair for ſuch Preferment as any Cuſtom could poſſibly do. We are therefor ſo far from any need to be aſhamed, that we have great reaſon to boſt of the mater of our key, as no way unworthy of it's high office: and if it can anſwer all wards as well as it can That objection, we muſt needs accept of it for the true one.

For it is an undoubted maxim, [a] that *every Hypotheſis which can ſalv all the Phænomena muſt paſs for unqueſtionab'l*; and the more varios and odd the Phænomena, ſtill the more indubitab'l the Suppoſition: If therefor in what the Scripture ſpeaketh concerning This ſubject, we meet more bizarre and unaccountab'l paſſages, than in any other, and This key paſs ſmoothly throgh every one of them; the leaſt that can be granted muſt be This, that it be accepted for the tru key until another be found equally able to perform the ſame office.

[a] *Toute ſuppoſition qui peut ſatisfaire a la reſolution de toutes les difficultes qui l'on peut former, doit paſſer pour un principe inconteſtable.* Recherche de la verite li. 2. ca. 7.

III. LET

III. LET us then obſerv the Wards and apply our Key to them. The diſcurſe which principally requireth our examination is the later-half of the Eleventh Chapter of the former Epiſt'l to the *Corinthians*: but in the Tenth Chapter we meet ſom difficulties worthy our obſervation, which may prepare us for the greater ones, wherein we are more properly concerned: let us therefor firſt try our Key upon Them.

1. *Why doth the Apoſt'l in* the ſixth verſ *give the Cup precedence*; when all the Evangeliſts and himſelf too in the following Chapter expreſly declare, that our Lord began with the Bread? We muſt not ſuſpect that he made one fals ſtep, and therefor muſt find ſom reaſon why he ſhould thus purpoſely croſs hands and preferr *Ephraim* before *Manaſſes*; ſaying of the *Bread* he *ſhall be great, but truly his younger brother ſhall be greater than he*: which partiality is the more conſiderab'l bicauſ we ſhall again find him exerciſe it in the next Chapter.

2. *Why doth he ſay the Cup of bleſſing which we bleſs, and not the Bread of Bleſſing which we bleſs*, ſeeing our Lord bleſſed the Bread as well as the Cup? Again, *why doth he ſay the Bread which we break, and not the Cup which we diſtribute*, ſeeing our Lord ſaid more expreſly of the cup, *Take this and divide it among your ſelvs*? And yet again, *why doth he make two ſeveral works of it*, when he might have more ſmoothly joined both in one, by ſaying the Bread and Cup, which we bleſs and diſtribute, is it not the Body and Bloud of the Lord?

3. Why

3. *Why doth he not as well oppose the Bread of the Lord* to the Bread of divels, as the *cup of the Lord* to the Cup of divels? but keeping the same stile in the one changeth it in the other, saying not *the Bread* but *the Table*? And if the Bread under it's proper name were unserviceab'l, why doth he not wholely omit it?

These questions are not so Difficult or Obvios, as our key will make our respective answers Smooth and Easy. Behold therefor how it helps us to answer.

1. *Why doth the Apost'l purposely cross hands to give the Cup precedence?* I answer; Bicaus the Cup was most serviceab'l to his purpose, as having a Taly in the customs of the heathen, from which they were to flee, which we find not in the bread.

That the heathen *Greeks* used any benedictions upon their Bread, is neither Manifest nor Probabl, bicaus not mentioned by their writers nor so suitab'l to the Greekish humor, which ran all upon Drinking: But their Closing cup is so notorious, that They who above all other nations of the world were excellent at Both, *Drinking* and *Speaking*; could find no better word whereby to express Drunkenness, than μεθυειν, as if it were the Deserte, inseparably attending a Sacrificial Fest.

And that in their Other Fests, they aped this Tradition of the Jews, as in their Sacrificeing they did their Law, clearly appeareth in their Poets and other writers.

I mention only the Scholiast, who seemeth litl other than a translator of the last claus of our Rabby Ἔθος ἦν ὁπότε μέλλοι ἡ τράπεζα αἴρεσθαι, ἀγαθοῦ δαίμονος ἐπιφοιτῶν *The custom was to offer drink to the good* Dæmon

mon *when the Table was about to be removed.*

This doth the Apost'l so lay hold on, as to express in their own abominab'l Stile, (only he spurneth their Divel's title δαίμων with a contemtuous diminutive δαιμόνιον) so opposing the Name of the Lord to the Name of their Divels, as he did the One's Cup to the Other's.

2. The secund question is, *Why doth he so vary their titles, as to give the Cup the title of the Cup of blessing, without mentioning it's distribution, and of the Bread why doth he mention only it's Breaking, not it's Blessing? and Why did he not join both together under the same Stile*; which would have go'n more smoothly by giving both parts their whole descriptions?

This question is to be answered by parts; which consent to make up this considerab'l answer; that the Apost'l purposely gave either of them That proper Name by which they were know'n among the Jews.

1. The Cup to This day they call כוסשל ברכה המזון which it is not possib'l to translate into Greek more exactly than the Apost'l hath do'n by ποτήριον εὐλογίας *The Cup of blessing*, or praise: Can any man imagin that the Apost'l gave it it's own proper name by mere chance?

2. *The breaking of the Bread* was the character whereby throghout their *Misna* they constantly described the other office. בציעת הפת is the very same, word and thing, as in our Gospel *Breaking of Bread*, yea so notorious was the office under this very Name, that it gave a diverbial appellative to the officer,

For

For the head of the family was for this reason tit'led *The Breaker*: as the learned and laborios Dr. *Cuſtel* hath obſerved in his *heptaglot Lexicon* upon the word פרס His words are theſe פרס Rabb. Fractor. *Sic dicitur paterfamilias qui in convivio primus frangit panem ſci. cibum eumque benedicit & diſtribuit convivis ſcr. illud.* 1. Sa. 19. 13. *hinc phraſis illa in N. T.* κλάσις τοῦ ἄρτου.

Could any man be ſo unreaſonab'l as to impute to mere chance that the Apoſt'l ſhould light upon the Proper name in One element; yet muſt he ſtrangely harden himſelf, if he can believ the ſame the ſecund time; ſince it is againſt the nature of chance to be conſtant: yet even ſo hard a for'head muſt bluſh to ſay this, where the perſon doth not take words blindfold, but is perfectly acquainted with their ſignificance: Now we know that our Apoſt'l was skilful in all the traditions and language of the Rabbins; and therefor cannot be imagined to ſpeak by chance: which will yet better appear by

3. His careful ſevering what was common to Both, ſo as to criticiſe upon each part; whereas his ſtile had go'n more ſmoothly if he had kept them both in common; and ſaid, *The bread and cup which we Bleſs and Diſtribute*; for ſo had not the one's Bleſſing, nor the other's Diſtribution, paſſed unregarded as now they do: Such an induſtrios neglect, in a perſon ſo skilfull, puts it out of queſtion, not only that he knew what he did when he gave each part it's proper Name, but that he did it with deſigne to point at the Tradition, VVhich charactered the bread by Breaking and the Cup by Bleſſing.

The third queſtion is, *Why doth he not oppoſe the*

Bread of the Lord to the Bread of Divels, as he doth the Cup of the Lord to the Cup of Divels, but quitteth the word *Bread*, and inſtead thereof taketh the word *Table*?

He could do no otherwiſe, if the Greeks did not (what we find no records or foot-ſteps to perſuade they did) conſecrate Bread as they did Wine, in any of their feſts. Bread muſt not be omitted, becauſe (thogh the Greek cuſtoms had no rival for it) our Lord's ſupper had need of it: So the Apoſt'l payeth not the ſame Honor to That, as to the Cup which was more ſerviceab'l to his Argument; but the ſame Juſtice, by giving it a place (thogh an inferior one) at the Lord's table, which elſe muſt have be'n rob'd of half it's proviſion.

He therefor on either hand held as cloſe as poſſib'l to the very ſyllabl's of the Jewiſh Tradition, not quitting any of it's terms, till mere force drew him off.

Let us now make a reaſonab'l ſuppoſition or two.

1. Let us ſuppoſe the *Corinthians* acquainted with the Jewiſh Cuſtom whence we ſuppoſe the Lord's Supper derived.

2. That the Apoſt'l did not accidentally ſtumbl upon the names of each element, but underſtood the propriety of each of them.

3. That he intended to ſpeak ſo Critically, that the *Corinthians* might underſtand how each element was now preferred to a new dignity, to repreſent our Lord's body and bloud.

Upon theſe ſuppoſitions (which cannot well be queſtioned) we have the moſt rational account poſſib'l, of every queſtion.

Whereas otherwiſe we muſt be neceſſitated to ſuppoſe

ſuppoſe a miraculous concurſ of unaccountab'l bizarreries; the order of the elements tranſpoſed, both of them rob'd, the one of his bleſſing, the other of his diſtribution, and both of them diſtinctly caled by their proper names, and all this in ſuch manner as to contribute to what we ſuppoſe intended.

Sebaſtian King of *Portugal* was ſo long loſt, and by age ſo much changed, that when he appeared, no man could know his face: but he gave ſo many tokens to thoſe who had converſed with him, that the Spaniards (ſpight of their oppoſit intereſt) cannot avoid ſaying, that it muſt either be He or the Devil; yet the King of *Spain*, that he might keep his unjuſtly uſurped kingdom, cruelly deſtroyed him, as an impoſtor; and perhaps would have do'n the ſame, though an angel from heaven had expreſly ſaid, *This is Sebaſtian King of Portugal:* And ſo, I doubt, will many reject the teſtimony, litl leſs expreſs, which the Apoſt'l, by more names than one, giveth to our key; which after a much longer loſs, hath ſuffered a much greater change of countenance.

I ſay the Apoſt'l's teſtimony is litl leſs expreſs: For a ſimpl converſion of his words will do them no injury, but will as clearly and emphatically as we can deſire, aſſert what we pretend.

For thus will the fifteenth and ſixteenth verſes ſpeak: *I ſpeak as to wiſe men, judge ye what I ſay, The Communion of the bloud of Chriſt is it not the Cup of Bleſſing which we bleſs? the Communion of the body of Chriſt is it not the bread which we break?*

Let us ſuppoſe theſe words ſpoken to perſons perfectly acquainted, both with the Uſe and the Proper Names of both Elements; and we ſhall not

take them for other, than a vigoros declaration, that our Lord's Inſtitution was nothing but a Sublimation of the Jewiſh Tradition.

IV. OUR Predeceſſors have no leſs exactly tranſlated the name of the Jewiſh cup into Engliſh, than hath the Apoſt'l into Greek. What They called [*Bleſſing the Table*] We call [*Saying Grace*] and This anſwereth That in Both ſenſes, Praying or Praiſing, Imploring a Bleſſing upon the Meat before we eat, or Bleſſing God for it after we have eaten: for the Greek uſeth the ſame word εὐλογία both for the favor asked or receved, and the thanks returned for it. Our *Grace-cup* therefor, deriveth its Proper Name from St. *Paul's Cup of bleſſing*, by exact tranſlation of the word.

And this ſame Cup hath a Surname too, derived from the Same original by another Apoſt'l. In *Act.* 20. we find the Primitive Churches met every *firſt day of the week to break bread.* And 1. *Cor.* 16. 1. Upon this day they made their contributions to the poor; ſo joining their Charity to the Lords Myſtical Body, with their Honor to his Natural; which St. *Jude* ſo highly approveth, as to denominat thoſe meetings [*Feſts of Charity*] whence our Anceſtors have given this *Grace-cup* its Surname, the *Cup of Charity*, as uſed in thoſe *Feſts of Charity*. I wiſh they had be'n as careful to preſerve the Significance, as the Ceremony, and the dubl Name; and to That end had preſerved the piety, which qualified better ages for ſuch conſtancy in the office.

The *Cup of bleſſing* and our *Grace-cup*, have Both the ſame Name, the ſame Mater, the ſame Circumſtances; after Grace, after Waſhing, in ſuch order

that

that not one of the Guests can be past by; It's the Last action before rising, requireth the same Number: And our *Cup of Charity* is as proper to a *Fest of Charity*, as the Cup of Blessing was common to All Fests.

We find that however the remoter Churches met the *First day of the week to break bread*, yet *the Apostl's at Jerusalem* did it *daily*; and Religios Fraternities may think themselvs obliged, rather to take their patterns from the Apostolik College, than from the Græcian Churches; as our Church requireth more constancy in Collegiate and Cathredral Fraternities than Prochial.

And as in Scripture we find difference between the Church of *Hierusalem*, and those of remote countries, in point of Frequence; so do we in the writeings of som fathers, between the Clergy and Laity in Collegiate Cities, in point of Season.

That they Communicated daily St. *Cyprian* witnesseth in his Epist'l to the peop'l of *Thibaris*. *Considering* (saith he) *that they therefor drink the cup of the bloud of Christ* every day *that themselvs also may be able to shed their bloud for Christ.*

Yet with this difference, that in the morning Priests and Peop'l communicated together; but at Supper time, the Priests without the Peopl. This appeareth by his Epist'l to *Cæcilius*, wherein he pleadeth that the Eucharistical Cup must be mixed of wine and water, against som who would have it Water alone; and thus preventeth an Objection: *Doth any one flatter himself with that conceit, that in the morning water alone seems to be offered, yet when we com to Sup we offer a mixed cup? But when we com to Sup, we cannot call the peop'l together to the banket,*

that

that we may celebrate the truth of the Sacrament, *with the whole brotherhood*: In which words, as he plainly testifieth that the Priests and their guests, without the peop'l, offered such a cup as he contendeth for; so in the last of them [*veritatem Sacramenti*] he intimateth, that this was not a perfect Sacrament; and since there is mention of no more, it is highly probab'l, that the cup alone was used.

Every day! at meal time! the Priests and their guests without the rest of the peop'l! offered the Eucharistical cup! as an imperfect Sacrament! Did not the Clergy by this Cup recompence the injured Season, just as the Jews by their Tradition did the unattended Templ? and doth not our academical grace-cup shew plain footsteps of that Ecclesiastical practice? There is not (that ever I could hear of) any other pretender: We must accept either of This or the Greek closing cup: *i.e.* either *the cup of the Lord, or the cup of Divels.*

And (to confess a sad truth) the Later in This seemeth to have the better title, that at our table we too often behave our selvs more like Greeks than Christians.

Were we as reverent and devout in That good office, which we call [*saying Grace*] before and after meat, as the Majesty of God to whom it is addressed, challengeth; or as *Modena* describeth his Jews to be in their benedictions; our Grace-cup would not fear to challenge a share of Reverence with that performance which it attendeth, nor would the table in our Chappel disdain som relation to That in our Hall. It is for want of true *Grace* in it, that the performance which we stile by That name, cannot communicate any to the Cup, which

which therefor now begins to loſe both Name and Office.

It is not my buſineſs to criticiſe upon our *Grace-cup*: let it for me derive it's pedigree from This or That, or any Other cup: I uſe it not for Proof, but Illuſtration; and to That uſe it is ſerviceab'l even in it's preſent ſtate.

Suppoſe we then, that our Lord ſhould again viſit the Earth, convene a Council truly General, make a publik Feſt, declare his great ſatisfaction in the Opportunity; and then, in its proper Seaſon, and with all due Circumſtances, take the *Grace-cup* and deliver it about, with the ſame Words as he did That in his Inſtitution, ſaying, *This is my blood*, &c. would we then doubt, that by the Partic'l *This*, he pointed at That Cup, ſo in his hand, under the long knowen character of a Grace-cup, and that by commanding us to do as he then did, he required that we, meeting the ſame Cup in the ſame Circumſtances, ſhould imploy it to the ſame uſe?

If This would not put us out of doubt, let us further ſuppoſe, that our Lord's chief Secretary ſhould profeſs, that he had to him declared his meaning; and that this unexceptionab'l perſon, ſhould not only deſcribe the Grace-cup by it's proper characters, but even it by its proper name, and in plain words tell us, that the *Grace-cup which we drink, is the Communion of the blood of Chriſt*: Would any one now doubt, but the Grace-cup, ſo Circumſtanced, and ſo Named, and ſo pointed at, muſt be the peculiar *cup of the Lord*, which muſt cary its old Conſtancy to a new Dignity?

If this amount not to Full Evidence, yet ſure we cannot deny it to be more than Half; and then the

Civil

Civil Law will allow us to bring a Supplétory, which the other name is ready to make; The *Cup of Charity* answering St. *Judes Feſt of Charity*, as exactly as the *Grace-cup* doth St. *Paul's Cup of Bleſſing*.

And which is yet more, the Bread joineth it's own proper evidence with this of the Cup; Thogh we have honored it no more by any good office in Our feſts than the Greeks did in Theirs; yet it may require as good a place in our obſervation, as the Apoſt'l gave it in his Argument.

In our Lords Inſtitution it holdeth the ſame Place, as in the Jewiſh Tradition: In the Apoſt'l's Argument, by loſs of its Place, it is advanced in Power; for by its Depoſition ſo alloyed, it appeareth, that 'thogh the Apoſt'l's Argument were, yet was not our Lords Inſtitution, complete without it; for which there can be no other reaſon given, but this, that it was an equally Neceſſary part of the Tradition, whence the whole Supper was derived.

Let us therefor carefully compare them: What Lineaments? what Feature? what Meen? what Motion is there in the Tradition, that is not anſwered in our Lord's Inſtitution? What Family can ſhew a Son, ſo lively reſembling both Father and Grandfather? what Artiſt a Picture more exactly repreſenting the Original? what Wiſdom leſs than that of *the wonderful Counſailer*, could have invented a Rite, ſo perfectly ſetting forth the Tradition it copieth, the Paſſion it commemorateth, the Benefits it exhibiteth, *&c.*

I do not upon all theſe Evidences crave Sentence. There remain other Wards to be adjuſted, wherewith if our key agree not in every title, we muſt confeſs all our hopes vain, and labor loſt.

WHICH

WHICH yet I am ſo ſecure againſt, that I cannot forbear to warn ſom too zelos perſons, that they need examin, whether there be as good agreement between their own Spirits, and That of our Lord, as we have found between theſe two Cups.

The Jews were no leſs zelos of *Moſes*'s Law, in oppoſition to the Goſpel, than any Papiſt can be of his Superſtition, in oppoſition to Reformation: Our Lord as much aboliſhed legal Ceremonies, as our Reformers did Popiſh: He as much declared againſt the Traditions of the Scribes, as our Church doth, or needeth to do, againſt Superfluos Ceremonies. Yet, behold! he was ſo far from Refuſing their Cuſtoms, for This only reaſon, bicauſe they were Theirs; that for This very reaſon, he Choſe them.

He could (doubtleſs) have invented ſom other rite for Matriculating Diſciples, no leſs proper than that of Baptiſm; and ſom other, for Commemorating his death, no leſs fit than This of the Grace-cup; yet did he not diſdain to borrow Both his Sacraments, from thoſe implacab'l Enemies of his Perſon and Goſpel, while he aboliſhed all thoſe Divine Ordinances that prefigured them Both: Leaving us an examp'l ſo to ſhun what is prejudicial, as to retain what may be ſerviceab'l, and make our adverſaries practice a reaſon not to Fly, but Embrace what ever hath no other guilt but an enemies love.

CHAP. III.

Phænomena in the Apostles discurse salved.

I. *Eight odd Phænomena observed.*

II. *The first difficulty. Why did not the Apostl begin his charge by enditing them of misbehaviur in* the Lords Supper, *but in their* coming together?

Ans. *His proper designe was to resku Gods publik worship from profanation; and he used the Lord's Supper as a* medium *to aggravate the crime.*

The secund difficulty. How can every one take before other his own supper? Answered

III. *The Third question: What need he say he received of the Lord?*

Answered by a triple observation.

1. *What aspect such an expression hath in the Apost'l's stile.* 2. *What is the sens of such a declaration.* 3. *What reason the Apost'l had here to vouch it.*

IV. *The Fourth question: why did he so carefully insert and authorise the clause* [As often as ye drink it.] Ans. 1.

Anſ. 1. *He had great need of this clauſe.*

1. *They might probably believ that our Lord intended not to annex his Supper to every Feſt, but only to the Paſsover.*

2. *Upon ſuch a Suppoſition they might eaſily juſtify themſelvs.*

V. *The fifth queſtion, What meaneth the twenty ſixth Verſ.*

Anſwer, *It proveth that our Saviors Inſtitution joined This Bread and Cup ſo inſeparably with his Supper, that when they received the one, they muſt receve the other, whether they would or no: yea, though they ſhould forbear not only the feſt, but the meeting, it ſhould be imputed to them as if they had communicated in Both.*

VI. *The ſixth queſtion; Why did not the Apoſtl either give the Cup the firſt place, or annex the words to the Bread which is firſt to be named?*

Anſ. *Mater of Fact forbad the one; and Reaſon, the other.*

The ſeventh queſtion: Why ſuch partiality to the Cup?

VII. *The laſt queſtion: Why ſo much ſpoken of This Bread and This Cup; and ſo litl of the Supper of the Lord?*

Anſ. 1. *Becauſe his proper deſigne was to ſhew that This Bread and This Cup, was our Lords Supper.*

HITHERTO we have rather Tried our our Key, than Uſed it; yet this Trial which we have made of it upon another occaſion, will be a good ſtep toward a proof of it's ſerviceab'lneſs: For that which we have found ſo fit to open our Lords meaning in his Inſtitution, we may reaſonably expect to find ſo, toward unlocking that of the Apoſt'ls diſcourſ, which is the only comment upon it; but ſuch a comment as is more myſterios and intricate than the Text it ſelf.

I doubt whether the world can or ever could ſhew a diſcourſ, ſo much Preſſed and ſo litl Examined; conteining ſo few Lines, and ſo many Difficulties; ſo much regarded in a Few of it's clauſes, and ſo much neglected in the Moſt; ſo much heeded in the Sounds of it's words, and ſo litl in it's Senſ and Deſigne; ſo full of Uncouth turnings, Unaccounted for by all pretenders to the title of expoſitors. It will therefor be a Great work, as it is a New one, to adjuſt all the odneſſes, which commentators have paſt by, and ſhew how every one of them concurreth with every other, to promote the ſervice in hand; and if our Key perform this with all deireab'l ſmoothneſs and ſatisfaction, it's claim will be ſo much the more unqueſtionab'l, by how much the more croſs and numeros the wards are which it paſſeth throgh.

I therefor pray thee (good Reader) take thy Bible, turn to 1. *Cor.* 11. and accompany me in obſerving how many odd Phænomena we there meet, all of them hitherto unheeded, and all of them exactly anſwered by our Hypotheſis.

1. In the ſeventeenth Verſ the Apoſt'l chargeth his *Corinthians*, that they *Come together not for the better*

better, but for the worſe, in the eighteenth that *when they come together in the Church there are diviſions among them*; in the twentieth that *when they come together into one place this is not to eat the Lord's Supper: Why doth he not ſo much as mention the Lord's Supper until the third time?* If it be Lord of all, why muſt it wait ſo long before it have any regard paid it? If it have the firſt place in the Apoſtl's intentions, why hath it not the firſt place in his Diſcourſ? If his whole deſigne be to reprove them for profaning the Lord's Supper, why doth he not formally and openly endite them for That very fait, and ſuit his evidences to That very charge?

2. In the twenty firſt Verſ *what ſons can we find!* How is it poſſib'l that *every one* ſhould *take before other his own Supper*? If every one take *Before*, who can be left to take *After*? if none take After, how can any one take before Before?

Again, what fait if *ſom be hungry* ſince a litl bit of bread is not ſufficient, nor was it intended, to ſatisfy hunger? And how is it poſſib'l that any ſhould be *drunken* with one cup: and that, not to be quite drunk off by One, but divided among All?

3. *What meaneth the twenty third Verſ*; to vouch a revelation from the Lord, when all the Apoſtl's could have teſtified the truth of the Inſtitution?

4. *Why doth he ſo carefully inſert and authoriſe the clauſe* [*as often as ye drink it*] which none of the Evangeliſts mention?

5. *What is the meaning of the twenty ſixth Verſ? what doth it pay for the care beſtowed upon it?*

6. *Why did he not either annex the words to the Bread, or giv the Cup the firſt place?* that ſo the former might be the Pattern, and the later the copy?

When

When any thing hath be'n already deſcribed, it is uſual and reaſonab'l to avoid repetition, by ſaying of another thing that it is do'n *in like manner*: but it is no leſs contrary to Cuſtom than to Reaſon, that the later ſhould be ſaid to be do'n *in like manner*, when in the Former we find not ſo much as in the Later; And how can it be true that he took the Cup in like manner, if it were in a different manner?

7. *Why is* he *ſo partial to the Cup*? 1. He carefully mentioneth it's Seaſon, *after Supper*, 2. He giveth it the emphatical artic'l τὸ ποτήριον, whereas he ſlightingly ſaith of the Bread ἔλαβεν ἄρτον. 3. In the conſecration, he deſcribeth our Lord honoring it with a word of deference ἔλαβε τὸ ποτήριον; yet allowing not the Bread it's ordinary appellative, but putting it off with indefinit τοῦτο. 4. He caleth the Cup by the name of the Lord Verſ 27th while he keepeth the Bread under it's natural title. 5. Our Lord honored the cup with an explication ſhewing how it related to his blood; but haſtily and overly ſaith of the Bread, *this is my body*, without allowing it any comment. 6. To the Cup our Lord added a note of Univerſality, ſaying *Drink ye All of it*; not ſo of the Bread *Matt.* 26. 27.

Since the Bread was the firſt born, why muſt the Cadet be allowed ſo much a greater portion of honor?

8. *Why is the* Supper of the Lord *mentioned but once in the Charge, and not ſo much as once in the Argument*? but All the honor is paid to *This Bread and This Cup*; whereas the very name of the Lord would have drawen Aw to the Subject, and improved the Argument; but the names of *Bread and Cup* diminiſh

diminiſh the honor of the One, and the Force of the Other?

Here are difficulties more than enogh, every one of which muſt be ſmoothed, ſo as to ſalv both our Lord's wiſdom in his Inſtitution, and the Apoſt'l's in his Argument: And according as our key is ſerviceab'l or defective in the neceſſary office; it is juſt it ſhould be either accepted or rejected: we ſhall try it in every particular.

II. THE FIRST queſtion is, *Why did not the Apoſt'l begin his charge by enditeing them of That very ſalt whereof he deſigned to convince them?*

I anſwer, he did ſo, For his prime deſigne was not to reprove their miſcarriages at our Lord's Table only, but more generally in his Houſ; [a] He doth not ſay your *Receveing the Lord's Supper*, but YOUR *COMING TOGETHER is not for the better but for the worſ*; and of This charge the Lord's Supper is afterward broght in as an evidence.

To take off the ſtrangeneſs which this aſſertion carieth in it's aſpect, it will be fit we caſt our ey upon the honor which the Apoſt'ls of our Lord paid his Supper, by taking and making occaſions, to apply themſelvs to it, as an All ſufficient treaſure for Arguments, an Univerſal medecin for diſeaſes, an Univerſal character for Subjects, a Supreme Judge for controverſies &c.

When St. *Jude* would brand the worſt of men with the blackeſt character, he taketh his Ink from This table: *Theſe are Spots in your Feſts of Chari-*

[a] See PART I. Ch. 6 Lib. 2. n. 3.

ty,

ſy: Verſ 12. When the hainouſneſs of Apoſtacy from Chriſt is to be diſplayed, the auxeſis is taken from This principal office of his worſhip. *Heb.* 10. 29. When a ſcandalos offender is to be diſciplined, an alluſion is broght from the unleavened bread of the Paſſover and applied to This Feſt. 1. *Cor.* 5. 7, 8. When a time is to be fixed for charitab'l contributions, *the Firſt day of the Week* (the day *wherein they met to break bread Act.* 20. 7.) is appointed as moſt proper. 1. *Cor.* 16. 1. We com now from obſerving that when they are to be exhorted *to flu from Idolatry*, the Argument is draw'n from the irreconcileab'l antipathy between the Lord's table and the table of Divels. In like manner here, Deſigneing to convince them of the guilt and danger of intemperance in their Church-meetings, he taketh his Argument from the ſame topik, purſuing it ſo much the more vigorouſly, by how much it was more natural.

For without any Trope, the holy Supper ſuffered profanation, in it's Proper mater and circumſtances. St. *Jude* had other characters ſufficient to deſcribe the caitifs he would expoſe; The epiſtoler to the *Hebrews* had ſtore of other colors whereby to paint out Apoſtacy; Our Apoſt'l had reaſons ſufficient, whereby to exhort his *Corinthians* to *put from themſelvs that wicked perſon*; the inconſiſtency of the worſhip of Chriſt with that of Idols he had already ſet forth by that *of light with darkneſs*; But the Reverence that is due in publik meetings, purpoſely aſſembled for the worſhip of Chriſt, could not poſſibly be aſſerted by a clearer and ſtronger Argument than This.

He might indeed have pleaded from the rules of Uni-

Universal religion, that All addresses made to God must be suitab'l to his Majesty and Purity: And therefor, that it was not only an abuse of his Creatures, but a contemt of his Godhead; if any man should presume to profane his very Hous, yea his very Table with intemperance: This he might have pleaded, but he knew it to be a bassled argument; long pressed by their Philosophers, and as long slighted by their fathers; he therefor urgeth upon them a New and properly Christian one, never blowen upon, nor capab'l to be contemned by any that would call upon the name of Christ.

The Lord had annexed to their Church-festivals a Rite, wherein his flesh and bloud were represented; So that the debaucheries which they might account tolerab'l in an Idols templ, must now be so much more hainos, by how much the *flesh and bloud of the Lord*, is more venerab'l, than the Flesh of a Beast, or the Bloud of a Grape. This was his Designe, and This his Medium; the One appeareth by his Entrance upon the discours, the other by his Progres in it.

In his Entrance upon it, as he thrice repeteth the substance of his charge, so doth he still vary his phrase; and that in such manner, as further to clear and inculcate his meaning, Vers 17. *Your coming together is not* &c. Your *coming together* Indefinitely: if this be not equivalent to an Universal, it is more clearly made so by Vers 18. *When you com together in the* Church: where the more general convention is so appropriate to the [*Church*] that the additional WHEN must needs equal WHENSOEVER as yet more plainly appears by Vers 20. *When you com together into one place* ἐπὶ τὸ αὐτὸ

αὐτὸ into that ſpecial meeting place, as the word more critically ſignifies *Act.* 2. 1.

This then is the enditement, that when they met in God's Houſ, they ſo behaved themſelvs, that what they did, could not be caled the Lord's Supper.

And if ever (a) *Eraſmus*'s obſervation be tru or conſiderab'l, it is ſo at preſent; *I conceiv this to be the beſt key for underſtanding myſtical Scripture; to diſcern what he aims at who ſpeaks, eſpecially in* Paul, *who is ſlippery in diſputing, now skipping this way and then that way, ſo that, as* Origen *ſaith*, the Reader can hardly underſtand whence he is broght aud whither he is led.

The *Deſigne* is the life that animates every joint, and muſt interpret every ſyllabl; whatever is not ſerviceab'l thereto, is a Wen or worſ; if therefor we will clear the Apoſt'l's diſcurſ from ſuch defects, as we ſhould condemn for deformity or perhaps monſtroſity in a natural body; we muſt ſhew how every turn of his words is accommodate to demonſtrate this charge, *viz. that they miſbehaved themſelvs in All their Church aſſemblies.*

If he makes not This good in it's full Univerſality, he muſt be injurios to Them; if every word contribut not towards it, it muſt be impertinent to his purpoſe.

2. Our SECUND queſtion demandeth ſom

(a) Annot. ad. 1. Cor. 7. 39. *Opinor hanc eſſe præcipuam clavim ad intelligendam myſticam Scripturam Diſpicere quid agat is qui loquitur, præſertim in* Paulo *qui lubricus eſt in diſputando, nunc huc ſe propipiens nunc illuc, ut, quem ad modum inquit Origines*, vix intellig t lector, unde egreſſus quo educatur.

ſenſ

ſenſ in the twenty firſt Verſ: *How is it poſſib'l that every one ſhould take before other his own Supper?*

Utterly impoſſib'l doubtleſs; for the word [*Before*] is relative, and requireth to be anſwered by others that com *After*:

To avoid ſo great a ſolæciſm, the imcomparab'l now praiſed Doctor readeth it, not προλαμβάνει but προσλαμβάνει; with great appearance of Reaſon, but none of Authority: For All copies but one refuſing ſuch an innovation, require us to ſeek a match for the true præfix πρὸ, which cannot live without a correlate.

And our Key will inform us, that This correlate is not another *Perſon*, but another *Feſt*: For the text oght thus to be rendered: *Every one 'foretaketh his own Supper: i. e.* Whereas this *Cup of Bleſſing* is to cloſe a *Feſt of Charity*, common to the whole aſſembly; you contrariwiſe ſo celebrate the *'foregoing feſt*, that as there are diviſions among you in point of opinion or intereſt, ſo alſo are there at the very Feſt: For every one eateth ſeparately his private Supper, whereby as the Feſt loſeth it's Nature, ſo do the Poor loſe their Share, and both Rich and Poor are diſabled from celebrating the Lord's Supper in the cloſe.

For *one is hungry*, and thereby uncapab'l of the Cup of Bleſſing, which cannot be uſed but with a ſatisfied Stomach; and *another is drunken*, and thereby uncapab'l to pay that devotion, which is due to ſo ſacred a rite.

This is plain ſenſ, and founded upon the then conſtant, thogh now forgotten, Cuſtom of worſhiping God with Feſting; which alſo is confirmed by the remedy preſcribed againſt the abuſe, Verſ 23.

Wherefor my brethren when ye com together to eat, tarry one for another: In the *Former* part of which words the Apoſt'l ſeemeth partial to the Bread; whereas if we heed it well, he doth not there deſcribe the Lords Supper, but the whole 'foregoing Feſt, which in That age and country was expreſſed by eating (as alſo it ſomtimes is among us) and is here ſet forth as the adæquate end of the meetings, bicauſe it was a conſtant and conſpicuous exerciſe in them all: And the *Later* clauſe ἐκδέχεσθε ἀλλήλους is the moſt proper deletory of the miſchief: for it ſignifieth *Entertein ye one another: i. e.* You that are able ſo to do, contribut to a Common Feſt of Charity, that there may be a Communion of the whole, and every member may have it's ſhare in the publik proviſion; whereby it will become impoſſib'l to fall at worſt into one part of the diſorder, for if ſom will be drunken, none will be Hungry.

III. THE THIRD queſtion asketh *why ſhould the Apoſt'l ſay he receved of the Lord, whe he might have know'n from any of the eleven*; to who's teſtimon alſo he might have appealed if there were any doubt of what he delivered?

This I the rather take notice of, bicauſe the admirab'l *Grotius* ſeemeth to take the word παρέδωκα for a diminution of our obligation; as derived rather from Apoſtolical Tradition, than Divine Inſtitution: we ſhall therefor firſt obſerv what Aſpect that word carieth in the Apoſt'l's ſtile? 2 What is the ſenſ of ſuch a declaration? and 3. What reaſon he had here to vouch a Revelation?

1. Concerning the *Firſt*, we never find it uſed by him but as an aſterisk, pointing at ſom truth of the firſt magnitude. In

In the Fundamental artic'l of the Reſurrection 1. *Cor.* 15. 1. *&c.* when he had honored it with moſt illuſtrios titles, *The Goſpel, ——— by which you are ſaved ——— unleſs you have believed in vain* &c. He repeteth it's worth Verſ 3^d^ in the words now under conſideration: *For I delivered unto you — that which I alſo receved.*

When he would confirm the truth of the whole Goſpel at large, and exalt it's certainty above all queſtion; he ſpeaketh alſo in the preſent ſtile *Gal.* 1. 11. *I receved it not of man neither was I taght it, but by revelation of Jeſus Chriſt.*

And ſince the Stile is the ſame, his Meaning muſt alſo be the ſame here as there: which he thus expreſſeth, *If I, or an Angel ſrrom heaven, teach any other doctrine than what ye have receved, let him be accurſed.* When the Lord himſelf hath ſo reveled his mind, thogh heaven and earth ſhould combine to ſhake your faith or your obedience, they muſt prevail no otherwiſe than for your curſ.

2. Concerning the *Secund* we are to conſider, that This Apoſt'l was our Lord's Diſciple after another rate than were the reſt: But as was his Call, ſuch were his Inſtructions: He enjoyed not an intimate converſation with him upon Earth, but was abundantly recompenced by revelations from Heaven.

St. *Luke* (indeed) is very ſparing (as became an abridger) in recording ſuch Revelations: He mentioneth only that which converted him, and a few others relating to ſom of his journies: Yet in recital of his Speech to King *Agrippa*, he plainly intimateth a larger diſcourſ than himſelf had related, even in that Firſt viſion: and particularly that our Lord

Lord promiſed to make That appearance an earneſt of more, and thoſe more inſtructive ones. *I have* (ſaid our Lord there) *appeared unto thee for this very purpoſe, to make thee a Miniſter and a Witneſs, both of theſe things which thou haſt ſeen, and of THOSE things wherein I WILL appear unto thee.*

Which After-appearances, himſelf declareth to have be'n ſuch and ſo many, that he was in danger of being *puffed up by the abundance of them.*

His meaning therefor here muſt be, that what he had delivered to them concerning the preſent Subject, was immediatly reveled to him by a perſonal appearance of our Lord; ſo that they muſt neither queſtion it's Truth nor ſlight it's Mater; ſince our Lord eſteemed it worth a ſpecial revelation, and himſelf eſteemed it worth ſo ſerious inculcation, as having formerly delivered, and now repeting it: which inviteth us to obſerv

3. *What reaſon he might have, ſo induſtrioſly to vouch it*, ſeeing he might have confirmed it by the joint teſtimony of all the Apoſt'Ts then living: He might indeed have appeled to their teſtimony, concerning the whole inſtitution and it's circumſtances, as recorded by the Evangeliſts: but he addeth a clauſe of explication, whereby our Lord's meaning is diſcovered, concerning the times wherein he would have that his inſtitution practiced; That clauſe is unmentioned by any of the Evangeliſts, and probably unuſed by our Lord, yet of great importance for clearing his mind; which therefor as he thoght neceſſary here to inſert, ſo did he to authoriſe; as made know'n to himſelf, by a poſthum revelation of our Lord from heaven, and therefor worthy of our utmoſt regard.

Were

Were any of the Other Apoſtl's conſulted, they they muſt have verified all the Reſt; but in This they muſt have contradicted: for they concur in profound Silence concerning this clauſe, as they do in deſcribing all other circumſtances of the inſtitution; For our Lord very well ſaw that what he Did and Said at That time, was ſufficient to manifeſt his meaning: The Tradition was not only in Memory, but in conſtant Practice; they did not more plainly hear the word THIS, than ſee what it pointed at; and therefore he might very well think it ſuperfluos, to expreſs how *Often* they were to do it, ſince the Tradition which thoſe forms of action and ſpeaking related to, gave them their meſure.

DO THIS (ſaid our Lord) THIS which you ſee Me do; THIS which you know you conſtantly do in ſuch circumſtances, with conformity to the Tradition of your fathers: DO THIS with the ſame Mater, *Bread and Wine*; in the ſame Order, Firſt *Bread*, and then *Wine*; At the ſame Seaſon, *After Supper*: And what need he to expreſs with the ſame Frequency?

But it ſeems, that however plain this might be to the Apoſtl's; their Diſciples were either leſs Able, or leſs Willing to underſtand it, than he had reaſon to expect; and how they might miſtake, we ſhall meet not improbabl conjectures: It was therefore but need, that he ſhould tell them plainly, that thogh our Lord at the Inſtitution did not declare it to the other Apoſtls, yet he had revealed it from Heaven, what his intent was: they ſhould do this *in remembrance of himſelf*, *as often as they* were wont to do it before, in conformity to their fathers.

Since

Since therefore there was ſuch need to vouch authority for this additional clauſe, which all other Apoſtl's muſt diſown; and none to do it for any other, which they muſt all verify with their joynt teſtimony; it ſeems very apparent, that the Aſterisk pointeth only at This clauſe: and whether it were worthy ſuch Care, we ſhall diſcover by anſwering the next queſtion.

4. *WHY did he induſtrioſly inſert and authoriſe this clauſe,* AS OFTEN AS YE DRINK IT.

If I ſhould anſwer in general, that he did It to ſtrengthen his Argument, that to this End he reſumeth and inculcateth it in the following Verſ, and thereon buildeth all his ſucceeding conſequences; this may eaſily be made evident: But if we examin more particularly, what is that advantage which is thereby reaped? What doth it conduce to the conviction of the *Corinthians*? How doth it clear any of their miſtakes? how doth it aggravate their crime? or what ſervice doth it bring toward his work? we find nothing that can in any proportion anſwer the Care beſtowed upon it either by our Lord, or himſelf.

How it is made both to weaken our Lord's Command, and darken the Apoſtl's diſcurſ, is but too viſib'l; That either of them ſhould ſo carefully prefert it to ſuch an uſe, the One by an Expreſs Revelation, the Other by an Induſtrios inculcation; is one of the Myſteries which may fill us with wonder, but can never ſatisfy our Underſtandings: If any one can giv any tolerab'l account of it's uſefulneſs, let him oblige the world more than any other hath yet do'n in ſo important a Subject: But 'till then, let him give us leav to try our Key, upon two enquiries.

1. *What*

1. *What need the Apoſtl might have of this clauſe?*
2. *How fully this clauſe anſwereth that need?*

And being ſatisfied in theſe enquiries, I ſhall in another chapter, ſhew how the vulgar ſens utterly deſeateth both our Lords and Apoſtl's intentions.

1. THE APOSTL HAD GREAT NEED OF THIS CLAUSE to convince the Corinthians, that our Lord's Supper was concerned in Thoſe meetings, which upon That very account he reproveth. For

1. *They might probably believe that our Lord intended not to annex his Supper to every Feſt.*

2. *If they did ſo believe and were not convinced to the contrary, they might eaſily juſtify themſelvs againſt the Apoſt'ls charge.*

1. *They might probably believe that our Lord intended not to annex his Supper to every Feſt*: Under this notion we may conſider that

1. *They might believe that our Lord pointed not at the Elements as Feſtival, but more particularly as Paſchal.*

2. *Whether they really believed ſo or no, they might pretend they did.*

3. *The Apoſt'l ſo treateth them as if they did ſo believe.*

1. *They might believe that our Lord pointed not at the Elements as Feſtival, but only as Paſchal*; and conſequently preferred not every Feſtival meeting, but only the paſſover: And for this there are appearances not contemtib'l:

1. He choſe the *Paſſover* for the Seaſon of his Inſtitution; and embraced That very Seaſon with ſuch expreſſions of affection, as ſeemed proper to That particular Solemnity; ſaying *with a deſire have I de-*

ſtred to Eat, (not this SUPPER, but) THIS PASSOVER.

2. This Feſt above all others, beſt prefigured his Death while Future, and was therefor fitteſt to Commemorate it when Paſt.

3. The Jews were wont to ſay of the Lamb, *This* is the BODY of the *Paſſover*; and to this our Lord ſeemeth to allude, ſaying *This is my Body.*

3. In diſtributing the paſchal Cake, they were wont to ſay THIS IS *the Bread of affliction which &c.* To this our Lord ſeemeth to refer, when breaking the Bread he ſaid THIS IS *my Body.*

5. And ſuch an error might the more eaſily grow up, for want of a proper form of words to check it, by a diſtinct appropriation of the rite to it's critical ſeaſon.

One of the beſt Doctors our Church can boaſt of, authoriſeth me to ſay, That ſuch a form of words (however Uſeful) is not indiſpenſably Neceſſary: Our Lord enjoyned none, and we find not that his Apoſtl's either Practiſed or Taght any. it was prone to the *Corinthians* to ſlide into an error, concerning That which carried no inſcription declaring it's contents. Certainly hence came our loſs, of the Meaning (which is the Soul) of our Grace-cup: And on the contrary, the Jews, with the Mater, retein alſo the Meaning of their Tradition; bicauſe both Bread and Cup are garded with ſuch a form of words, as ſecure it againſt forgetfulneſs.

6. Yea, poſſibly, they might eſteem it a mere Outward performance: And knowing how litt'l fondneſs our Lord had for mere Bodily exerciſes; they might thence infer, that he ſubmitted it to their choice, to be Performed or Omitted, as themſelves ſhould

ſhould judge convenient: and their Partiality to to their beloved riot, might encline them, both to enterteine ſuch an opinion and improve it. Our Lord's Supper muſt ſtrike ſome Aw into their, (however Unwilling) minds, commanding not only Sobriety, but Devotion: And how unwelcom ſuch a check muſt be to the *Corinthian* humor, and conſequently how willing they muſt be to free themſelvs from it; whoever knoweth any thing of their manners, needeth not to be informed.

Thus farr we have go'n upon Probabilities, com we now to Certainty.

2. WHETHER *they believed ſo or no, it is Certain they might Pretend it*: and the very Poſſibility of ſuch a Pretence, no leſs required confutation, than an open Profeſſion of ſuch a Belief: For if it were but Poſſib'l, himſelf taght us to ſuppoſe it Real:

Charity thinketh no evil, but hopeth All things, believeth All things: *i. e.* will look about for excuſes, whereby to Diminiſh as much as poſſib'l the evil, if it cannot avoid believing ſomthing of it: Since therefor ſo to Err concerning our Lord's meaning in his Iuſtitution, was much more excuſab'l, than Knowingly and Wilfully to affront him in his Repreſentative; This muſt in Charity be ſuppoſed to be the caſe.

And *Prudence* agreeth with *Charity* rather to ſeek out excuſes than to expoſe their perſons to the uttermoſt; He was to deal with them as ſweetly and obligeingly as poſſib'l, Praiſe as much as he might, Reprove no more than needs he muſt, Excuſe when he could not Juſtify; and by all arts of inſinuation, endear himſelf and the Goſpel to them: This me-

method of imputing their Crime to their Error, as in appearance it ſweetened his Reproof; ſo did it more aggravate their Guilt, if their Conſciences upbraided them as unworthy and uncapab'l of ſuch Charity. For the Crime muſt needs be very great, which even to the Reprover appeared Incredib'l.

Nor did any fear of inconvenience diſſuade this kindly diſcreet procedure. He might this way meet them at all turns: If they were indeed Really miſtaken, he might Rectify their Judgements; if Not, he might Baffl their Pretences; and Both ways, Reprove their Miſcarriages; reskuing the Lords Supper from Profanation, if they intended to celebrate it; and his Command from Contemt, if they intended it not; and Himſelf from any appearance of Unkindneſs toward Them, or Coldneſs toward our Lords Supper, Either way.

3. HE *ſo treateth them as if they did believ ſo: i.e.* much more gently Before, than After conviction; firſt Diſputing as againſt an Error; then Threatening the now know'n Crime.

In his entrance upon this Chapter how kind! *Now I praiſe you brethren, that you remember me in all things, and keep the ordinances as I delivered them unto you.* And again, in his entrance upon This very Reproof Verſ 17. *Now in this that I declare unto you, I praiſe you not, that you com together not for the better but for the wors.* And again, in the cloſe after deſcription of their miſcariages: *What ſhall I ſay to you? Shall I praiſe you in This? I praiſe you not.* How unwillingly! how gently! and (if His thoghts were like Ours) how coldly! how calm an exception to his late general praiſe!

He had in a caſe far leſs hainos ſaid, *Now therefor*

for there is utterly a fault among you; and ſpeaking of Thoſe very Diviſions, which are here alſo objected, and infinitely aggravated by their abuſe of a Feſt of Charity, ſaith; *I could not ſpeak unto you as to Spiritual, but as unto Carnal.*

Yet here, when diviſions of the Rich among themſelves, and their joynt contemts of the Poor; their ſchiſmatical ſeparations, deſtroying the very nature of a communion; and their intemperance affronting not only our Lord's Doctrines, but his very Perſon; when ſuch abuſes of his very Body and Bloud, at his own Tab'l, in the Publik aſſemblies, cried to his utmoſt Eloquence and Zele, for a reproof loud as the Crime: in a Provocation ſo clamorous, what do we meeet, but a cold Negative, much ſhort of Eli's? Not ſo much as [*You make the people to abhor the Table of the Lord*] but only [*I praiſe you not.*]

We ſhall indeed hereafter hear him lift up his now ſoft voice, and aloud Thunder out both Reproofs and Threats vers 29. *He that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf*: But this, in conſequence of conviction, which by that time he ſuppoſeth wroght in them by his Argument.

For however excuſab'l they might be before they were convinced of the Error; if After, they ſhould Knowingly and Wilfully perſiſt in it; their Crime would grow uncapab'l not only of Praiſe, but Pardon.

The gentle Language which uſhereth the Argument thus compared with the ſevere which followeth it, doth more than intimate, that the Apoſt'l Looked upon Their caſe toward the Lords Supper, as of kin to his Own toward the high prieſt; and conſi-

conſidered that they might anſwer His reproofs, as himſelf did the revileings of thoſe that ſtood by: *We wiſt not that it was the Lords Supper, for to that we cannot but acknowledge another kind of Comportment due.*

And ſuch a diſeaſe doth the Medicine ſeem to indicate; which is no other than a reminding them of what he had before declared to them, and They ſeemed either to have forgotten or miſtaken; To awaken therefore their Memories, and enlighten their Underſtandings he thus be-ſpeaks them.

I cannot ſuſpect you guilty of ſo horrid a contemt of our Lord's Perſon, as knowingly to drink his very Bloud, in a manner ſo ſhameful, as looks more like the mockery of a comumelios Jew, than the devotion of a faithful Diſcip'l: No, I rather impute this to your Forgetfulneſs or Miſunderſtanding of what I declared to you, concerning this moſt holy ordinance, which therefore I now repete to you: &c.

OUR Second notice is, that *If the Corinthians did ſo believe and were not convinced to the contrary, they might eaſily juſtify themſelves againſt the Appoſtl's charge*: Yea thoſe inſerted words would furniſh them not only for defence, but complaint; as proving him, no leſs injurios, than ſevere: For thus might they plead for themſelves.

We are ſufficiently ſenſib'l that as often as we celebrate the Lords Supper, we oght to do it with the greateſt, not Sobriety only, but Devotion: But in theſe Feſts which thou Jo reproveſt, we intend not, nor do we think our ſelves obliged, to medl with the Lords Supper.

For either he intended that we ſtould receive it only at that Feſt, whereat he inſtit uted it, or elſe he left it wholely to our diſcretion, to do it as often as we think

con-

convenient: If the former, why doſt thou charge us, as guilty in our Ordinary meetings? If the Later, how doſt thou know that we have any intent to engage our Lord's Supper in them?

Yea, that we do not, thy ſelf declareſt: For theſe are thine own words, When ye come together it is not to eat the Lords Supper

It is not, *we Own it, we Declare it, we Plead it:* It is not to eat the Lord's Supper; *and how do we profane it when we do not eat it? If our behavior be irreverent when we do it, we cannot excuſe our ſelves: For we deny not what thou urgeſt, that as often as we eat this bread, and drink this cup unworthily, we are guilty; but we cannot diſcern, that therefore we are ſo, as often as we feſt in the Church Without any ſuch intent.*

It is hard to ſay whether ſuch a plea were more obvious to the Apoſtl's Obſervation, or deſtructive to to his Argument: and therefore it muſt be worth our care to obſerve, that

2. THIS CLAUSE FULLY ANSWERETH THAT NEED; by diſcovering that our Lord's Supper was the ſame with This Bread and This Cup, which they Ate and Drunk, not only Annually, but Conſtantly, in All their meetings. Upon this Important and Irrefragable clauſe, doth he therefore immediately reflect, without regard to any other word by our Lord ſpoken, or by himſelf recited: This doth he Reſume and Inculcate, This doth he *faſten as a Nail in a ſure place*, and upon This doth he hang his chain of conſequences which will anſwer

V. OUR FIFTH queſtion: *What meaneth the 26th Vers?* what ſtrength or what Light doth it bring to the Argument? Take what time

time you please, but know that it's absolutely necessary to shew some fruit worthy so much care and cost, som strength suitab'l to the weight that is hung upon it.

Would we allow the time, we might enquire what News doth it bring? what doth the Later clause add to the Former? It is a complex proposition, one made of two: the former speaketh of *eating This Bread and drinking This cup*: and if this be no more nor less, in it's adequate signification, and every readers apprehension, than receiving the Lords Supper; what need any one be told, that as often as any man doth this he sheweth forth the Lord's Death? can any one *Receive the Lord's Supper* as such, and not know that it *sheweth forth his Death*? Doth the mountain travel so hard for such a birth?

But this we let pass: we have a more important enquiry in hand: What aspect hath it upon the Apost'l's Argument? how doth it serv his designe? If we believ, his critical designe was to rescu the Lord's Supper from profanation, the inferences thereto tending would follow more briskly, more directly, more effectually, and every way more regularly, without the proposition, than with it.

For the Institution having stiled the Lords Supper, his Body and Bloud, the inference of the 27th Vers would be most clear and cogent, especially if brought in a suitab'l stile: *Therefor whoever receiveth the Supper of the Lord unworthily, is guilty of his body and bloud*: So that this 26th vers interposed between the 25th wherein the relation is stablished, and the 27th wherein the inference is thence draw'n; serveth to no other purpose, but to intercept the influence and eclips the light, which otherwise would shoot

shoot more directly and powerfully from the Antecedent to the Consequent. Still therefor I demand, *what meaneth the 26th Vers?* what meant the Apostl by a proposition which hath no other aspect upon his designe, but malignant?

If this question be putt to me, I can with help of this key, give not only full satisfaction, but more than you can well digest.

Indeed, the very mode is such, that the interpreters generally keck at it: Some of the best would make the word καταγγέλλετε to signify imperatively, Not [*you shew forth the Lord's death*] but [*do ye shew forth*] Their reason is, that in the imperative mode they can find a grain of sence, but not in the Indicative. But this Imperative is rather to be wished than hoped: Had the word be'n ushered with an illative [Therefor] it would have submitted to That mode: but this stubborn causal [FOR] will by no means comply: it is alway Indicative of what we are to Know; never Imperative of what we are to do; no Author ever spake so, nor will our ears endure it.

Nor indeed would such a sens have do'n the Apostl's work: He had endited them, not of Disobedience to our Lord's Command, by omitting what he had enjoined, but of doing it unworthily; which could not be, if they did not actually *eat this Bread and drink this Cup*: Grammar therefor and Logik concurr, the one for the conjunction FOR's sake, the other for the Apostl's designe's sake, to make the proposition Indicative; and that, not only of their Obligation, but of their actual Performance.

It is indeed an extraordinary Conclusion, and

exceeding the common rules of reaſoning, which inferreth more than the Premiſes offered: For the foregoing Verſ ſpeaketh only of our obligation, and we might reaſonably expect no greater conſequence than this, *For you are obliged*, or *the Lord commanded* &c. *that as often as* &c. and then they might have confeſſed themſelvs guilty of a ſin of omiſſion, but cleared themſelvs of that Profanation of the body and bloud of the Lord, wherewith he had charged them.

We muſt therefor here (to better purpoſe than we have found an excellent perſon do) Diſtinguiſh between a Command and an Inſtitution: If the word DO THIS ſignified no more than a Command, it would have Obliged, but not have Neceſſitated: But by this Indicative, the Apoſt'l tells them, not what they Oght to do, but what they Actually do: and pleads with them in ſuch a ſens as this,

In vain do you think to plead that you do not celebrate the Lord's Supper in thoſe your diſorderly meetings: FOR *I have ſo recited our Lord's Inſtitution, that you may perceiv it to be his meaning that as often as you drink* THIS *cup which he then conſecrated, and which is the very ſame with that wherewith you cloſe all your Church-feſts, you muſt ſhew forth his death: You ſo* MUST *do it, that you Cannot avoid it.*

FOR *he hath not left it in Your power to make his Supper Concerned or Unconcerned in any of your feſts; yea, or to chuſe which way you will be guilty; whether of Diſobedience to his Command, by omitting the Duty; or of Contemt to his fleſh and bloud, by handling them unworthily.*

FOR *he hath inlayed it upon all your Church-feſts*

ſo

ſo inſeparably; that, 'thogh you Would, you Cannot celebrate any of them without it. It is not only Unlawful but Impoſſib'l to, Do the One and Omit the Other; What he hath ſo joined together, as no man May, ſo no man Can put aſunder.

FOR you DO, whether you intend it or no, whether you Will or no; notwithſtanding any Forgetfulneſs or Neglect, yea, notwithſtanding any contrary Intent; you DO, you cannot but do, what our Lord hath made not only Morally, but Naturally neceſſary, as often as you meet to feſt in his worſhip.

For it is nos only a Command *Obligeing you, but an* Inſtitution *Neceſſitating you: whether You intend it it or no, our Lord intendeth it; and what he Intendeth, he Suppoſeth; and therefor Imputeth your behavior in his Hous as if broght to his Table, thogh your ſelvs deſert it: FOR the relation which he hath putt between This and Other offices of publik worſhip, dependeth not upon Your joining them together, but His own: So that by your intention to omit his Supper, you gain nothing but the guilt of Diſobedience to his Command, without eſcaping the other guilt of profaning his Body and bloud.*

YEA more, ſhould you ſhun not his *Table* only, but his *Hous* too; not only the Feſt, but the Meeting; the ſame Imputation by the ſame account, will purſue you at the greateſt diſtance from Both: For if it be no leſs our duty to com to God's hous, as often as a holy convocation is held there; than it is, to com to his Tabl, as often as we com to his hous; Then, to what ſo ever diſtance we cary it, we are by God reputed to have broght all our unworthineſs both to his Hous and his Table; as often as his peop'l meeteth at the One, and oght to do at the Other, bicauſe we oght to have mett it at Both, What the

Apoſt'l ſaith of himſelf in another caſe, will hold in This, *I verily as abſent in the Body, but preſent in the Spirit, have already judged as preſent:* and again, *When you are gathered together and my Spirit*: For if the Acts of the Church might be authoriſed by the reputed ſuffrage of the Abſent Apoſt'l; then may the Lords Supper be profaned by the reputed communication of the Abſent Member; ſince every ſuch Abſent Member no leſs concurreth in Worſhip, than did the Abſent Apoſt'l, in Diſcipline.

And this is plainly enogh implyed in that practice of the ancient Church, which we heard deſcribed by *Juſtin Martyr*. For by ſending to the Abſent their parts of the Communicated Elements, they owned them to have the ſame intereſt, as if they had be'n Preſent; and if the ſame intereſt in the Elements, then doubtleſs the ſame guilt of irreverence toward them, as the unworthineſs of their perſons would have contracted at the very table.

This rock therefor followeth us, as it did the *Iſraelites* in the wilderneſs: He followeth us with his imputation of Receiving, even when we Refuſe him: to condemn us of Irreverence, if we ſo refuſingly receiv him with unwaſhed hands; and to condemn us dub'l, both of Irreverence and Diſobedience, if we therefor Refuſe him, bicauſe we will not take the troubl to waſh them.

The Neceſſity of coming thus ſtated, no one will be diſtracted with doubts whether it be beſt to com or forbear; ſince this will be no other than to queſtion, whether it be beſt to be Singly or Dubly guilty: Singly, if he diſhonor the Lords Table by coming unworthily; or Dubly, if he diſhonor it, both by Forſaking and Profaning it; the One in Reality, and the Other by Imputation.

And

And this must needs be the opinion of the good almsgiver above praised, who would never have used such importunity to bring those to the tab'l, that were already go'n out of the Church; had he not believed it more sinful to Omit the duty, than to perform it unprepared as they were: whereof no better account can be given than this; which the Indicative of the 27th Vers offereth, *viz.* that the Lords Institution *besets us behind and before, and layeth such hand upon us, that we cannot fly from it's presence*; but must necessarily fly from our sins, because we have no other way to escape whatever guilt our presence at the table would have draw'n upon us.

VI. OUR sixth inquiry is, *Why did not the Apost'l ether annex these words to the bread, as well as to the Cup; or put the Cup in the First place*; that so the former might be a pattern for the later? When any thing hath be'n already expressed, it is as Usual as Reasonab'l, to omit it's repetition, if another be said to be do'n [IN LIKE MANNER] but it is no less against Practice than Reason, that the Later should be said to be do'n *in like manner*, if we find more in This, than in That: it is not in Like manner, but Different, if the Copy speak more than the Pattern.

The more unusual and irregular this process is, the more loud doth it call for such an hypothesis as may justify it: And justify it nothing can, but mere Necessity: And that such a Necessity now lay upon the Apost'l, our key will clearly discover.

Should he have given the Cup the first place? he must then have misreported mater of Fact, for that our Lord gave That place to the Bread, All the Evangelists, who mention it, agree. Should

Should he then apply the ὁσάκις to the Bread? He muſt have confounded his Own Argument: For That meſuring clauſe would have conteined ether too Much, or too Litl; too litl if it ſhould point at the Paſchal bread; too much, if to the Ordinary.

For ſince above All feſts, the Paſsover was moſt prefigurative of our Lords death, and he delivered the Bread in ſuch a form of words, as manifeſtly allnded to the Paſchal Cake; If to ſuch peculiar ſuitablneſs with That Seaſon and That Form, he had added this commeſurative clauſe alſo; would it not plainly havè required us, to meſure our performance of our Lords Command, by That of God to *Moſes*, which injoined only an Anniverſary Paſsover? and would not This have cleared all other meetings? and ſo fallen too ſhort and narrow of the charge which lieth againſt All indefinitely? But if theſe words were applyed to the Bread as bleſſed before Supper: This would have pointed at the conſtant practice of the meaneſt tables, and ſo muſt have ſignified too Much: For they would have comprehended, not only every Feſt, but every private Meal: They would not be a-Rubrike for Publik worſhip in the Church, but Advice for good manners at Home: They would require nether Feſt nor Communion; nor preſerr the Church of God above the meaneſt Parlor, or any yet meaner eating Room.

Poſſibly to Prevent, certainly to Remove both ſides of miſtake, and to convince the *Corinthians* of the true extent of their obligation; which required them to cloſe nether All their *Private*, nor Only their *Paſchal*, but All and Only their *Feſtival* Supp-

ers

Suppers with the Lord's: he ſo deſcribeth the Inſtitution, that it appeareth probab'l, that our Lord diſtributed the Bread at the Beginning; and plain, that he did it before the end of Suppen: but beyond queſtion, that the Cup he delivered *after Supper*.

And ſince the Cup only (not the Bread) was the characteriſtik of a *Feſt*; to the Cup only muſt the power be given, which thoſe words import; who's *mention* therefor muſt needs be reſpited, till the proper Seaſon came, wherein our Lord bleſſed it, ſuitably to the Tradition, from whence he preferred it.

And This alone can anſwer, how he could be ſaid to do it [IN LIKE MANNER], notwithſtanding ſo conſiderab'l an addition: For the *Likeneſs* of the *Manner*, Doth not, Cannot relate to the Bread, which hath no Taly for ſo important a clauſe; but to the Tradition it ſelf, which uſed the Cup in like manner as our Lord did, and in the like Seaſon.

For, as he Bleſſed, Brake, and Diſtributed the Bread *in like manner* as the משנה was alway accuſtomed to do; ſo did he after Supper deal with the Cup *in like manner*, as the ſame Breaker uſed to do; both the One and the Other, in exact conformity to the Tradition of their fathers. And this alſo will help us to anſwer the next queſtion.

7. OUR ſeventh queſtion demandeth, *Why ſuch partiality to the Cup?* why muſt the cadet have ſo much more both of honor and power than the firſt born, and in ſo many inſtances? *viz.*

1. When it is mentioned in recital of our Lords Inſtitution, it is honored with the emphatical artic'l; our Lord took bread, without welt or gard, but he took THE cup.

2. In

2. In the consecration our Lord pointed at it with great deference τοῦτο τὸ ποτήριον; whereas to the Bread he allowed not so much as it's proper appellative; but putt it off with the indefinite τοῦτο.

3. The Cup he honored with an explication, shewing how it related to his blood; but briefly and overly passed the Bread without any glosse, saying only, *This is my body.*

4. Our Apost'l in the close of his Argument Vers 27. calleth the Cup by the name of the Lord, but keepeth the Bread in it's natural poverty.

5. He is careful to note the exact Season for the Cup; but leaveth us to conjecture for the Bread; whether it were in the Beginning, Midl, or End of Supper.

6. The Evangelist *Matthew* reporteth that our Lord honored the Cup with an Universal right, saying *Drink ye* ALL *of This*, but not so the Bread.

This concurse of so many singularities in behalf of the Cup must not be imputed to mere chance, but are all to be accounted for: And it is obvious that the Apost'l doth here as in the former Chapter, prefer the Cup, becaus of it's greater serviceablnes to his Argument: the Bread had no rival in the Idols Temp'l; and Here, it doth not distinguish a fest frrm the privatest, poorest Supper; and it is but reasonabl that in both places, as it hath greater Power, so should it have greater Honor, than the Bread.

And this also in conformity to the Jews, who speak as much More, and with as much more deference of the Cup than of the Bread, as a Fest is better than a common Supper.

And whereas he is careful to mention that our Lord

Lord blessed the Cup AFTER SUPPER; this also he doth in conformity to the Jewish stile, which useth by That character to distinguish the Grace-cup from all other Cups, that may be used in any part of the Supper; as we find most properly to our purpose in *Berach.* Ca. 7. Vers 6.

Wine is broght to them in the midl of the Meal, they bless severally, every one for himself, but לאחר המזון *That which is for after Supper One blesseth for them All:* where the præfix payeth deference to the *After-Supper-Cup* as a Cup of note.

To the last instance it may perhaps be further said, that there is som appearance of probability, that *Judas* might be present when the Bread was blessed, but go'n when the Cup was so: and our Lord by the word ALL intimated that he had now no exception against any, as before he had, when he that *dipped with him in the dish, was about to betray him.*

But let this pass for a mere conjecture, This is certain, *that this note of Universality thus annexed to the Cup, falleth unluckily cross to the laws of that infallib'l Church, which saith to the Peop'l, Eat ye All of this Bread, but Drink ye None of the Cup: thereby maiming the Lord's Supper of the better Half of it's provision, and the Apost'ls Argumene of it's Whole power; which cannot outlive this loss, but would not have be'n wounded so mortally by loss of the Bread; since in the Cup, and not in the Bread, sat the very heart and life of his whole Argument.*

VII. OUR Last question will bring off our Key just where it entered: For the Partic'l THIS which Then we found so considerab'l in

our Lords hand, we ſhall now find no leſs ſo, in the Apoſt'l's-

Why doth he ſpoil his Argument of that power which the name of the Lord's Supper *would have given it; and weaken it by the mean appearance of This* Bread and This Cup, *and ſo by the title take off the Aw which by his Argument he endeavoreth to aſſert?*

We have no other way to juſtify the Apoſt'l againſt a Solæciſm, but by obſerving how he advanceth his prinipal deſigne; which in our anſwer to the firſt inquiry, we found to be their conviction of misbehavior in their Church-meetings; and that, aggravated by the intereſt of our Lord's Supper; which he no other way can prove concerned, but by our Lord's inſtitution, which to that office preferred a Peculiar Bread and Cup: which Singular Bread and Cup muſt therefor be advanced to the ſame honor by the Apoſt'l's Argument, as by our Lord's Inſtitution.

For look how *Haman*, by the King's command, honored *Mordecay*; ſo doth the Apoſt'l, *This Bread and This Cup*: He arayeth them with the Demonſtrative THIS, crowneth them with the powerful δοξαις, leadeth them in a pompos proceſſion, *proclameth before them* throghout the whole cavalcade, THIS is the BREAD and THIS is the CUP *which the Lord delighteth to honor. As often as ye eat* THIS BREAD *and drink* THIS CUP *ye ſhew forth the Lords death: Therefor whoever eateth* THIS BREAD *and drinketh* THIS CUP *of the Lord unworthily, is guilty of the body and bloud of the Lord: therefor let a man examin himſelf, and ſo let him eat of the* BREAD *and drink of the* CUP.

This

Thus muſt *Mordecai* be ſhewed and honored: But were the King himſelf to appear, the very ſight of his Perſon, would have commanded more veneration, than could the loudeſt Proclamation, never ſo often repeted, draw toward a Subject, however great in favor: And had the Apoſt'l in ſtead of THIS BREAD and THIS CUP, proclamed THE SUPPER OF THE LORD, THE BODY AND BLOUD OF THE LORD: That very Title, without any further proof, muſt convince every good Chriſtian, yea every leud *Corinthian*, that it oght to be treated with our greateſt reverence.

What then meant our Apoſt'l to give it this awful title in his charge; and not in his Argument? why did he thus expoſe it by the poor deſpicab'l name of THIS BREAD AND THIS CUP, which in their natural ſtate, are no better than ſervants of our Appetites, and too often of our Corruptions?

How doth the 26th Vers deſerv the care the Apoſt'l beſtowed upon it? what ſervice doth it to his Argument? what honor to the Lord's Supper?

Had he ſaid, *As often as you receve the Lord's Supper, you eat his Fleſh, and drink his Bloud*; Who durſt have queſtioned his inference? But now, in the complex propoſition, both parts fall extremely ſhort, not only of ſuch a declaration, but of all force: For as the Former part mentioneth not the *Lords Supper*, but *This Bread and This Cup*; ſo doth not the Later mention the *Lords Fleſh and Bloud*; but *ſhewing forth his death*: In both, he proveth a connexion between the Elements and the Lord's Supper; but in Both he diminiſheth the force of his Argu-

ment; if it had no other deſigne, but only to promote our Aw toward our Lord's repreſentatives.

And it will better becom us, to acknowlege that we have hitherto miſtaken his deſigne; than to charge him with ſo great weakneſs, as he muſt be guilty of, if he ſhould quit ſuch a ſtile, as is moſt proper to his ſubject, and moſt ſerviceab'l to his purpoſe; to make uſe of another, both leſs proper, and more diſadvantageos.

And that Truth will agree with Modeſty in ſuch an acknowledgment, may perhaps more clearly appear, if we reduce the Apoſt'l's Argument to Logik form, which may thus be do'n in the moſt perfect mode.

As often as you ſhew forth the Lords death unworthily, you are guilty of his body and bloud.

As often as ye eat This Bread and drink This Cup (unworthily) *you ſhew forth the Lord's death* (unworthily) Therefor

As often as you Eat this bread and Drink this cup unworthily, you are guilty of his body and bloud.

Of This Syllogiſm the Propoſition is proved by our Lords Inſtitution, declaring the relation between his body and bloud, and his Supper.

The Aſſumtion is ſett forth ἀνυπαλείπτ in the 26th derived from the ὁσακις purpoſely inſerted in the 25th.

The concluſion is thence inferred in the 27th vers.

Since now the 26th vers muſt be wors than impertinent, if it intend only to aſſert the dignity of the Lords Supper in the Abſtract; but moſt cogent, if it intend to aſſert, that the Bread and Cup which they uſed in all their Feſts, was the ſame with That which our Lord conſecrated; ſince one way, he ſhal

ſhall prove a truth, who's importance Deſerved his ſervice, and who's doubtedneſs Needed it; and that other way, a truth (if worthy of that name) who's ſelf evidence ſuperſeded any need of proof, and who's weakneſs deſerved none; it cannot be harder to underſtand, which of the two muſt be admitted; than it is, to chuſe whether we will ſuppoſe the Apoſt'l to diſcurſ in a way Worthy, or in one Unworthy of himſelf.

And now, as *Haman* lead'd *Mordecay* as well homeward as outward; ſo ſhall I, more for ſhew than neceſſity, lead the Apoſt'l's Argument back from his concluſions to his Premiſes; thus. *As often as you eat this bread and drink this cup unworthily, you are guilty of the body and bloud of the Lord*; For *as often as you eat this bread and drink this cup you ſhew forth the Lord's death: For* by our Lord's Inſtitution as cleared by his revelation, *as often as you drink the Grace-cup you muſt drink it in Remembrance of him.*

And I need not tell you, that as often as you com together to eat, you drink the Grace-cup; therefor *You com together, not for the better but for the wors, ſince it is not to eat the Lord's Supper.*

Now is the force of the Argument irreſiſtib'l, and every word contributes it's part toward making it ſo: All it's myſteries are unveiled; it is as clear and naked, as any diſcours in the whole Bible, yea, or in the Whole World; without the leaſt ſuperflos Wart, or dark Mole: Thoſe croſs wards, which have hitherto be'n ſhun'd as unaccountab'l, are ſo far from ſtopping our Key in it's progreſs, that every one ſerveth to conduct it ſmoothly and directly, towards unlocking the hidden receſſes of our Lord's Inſtitution, the Author's Argument, and the Readers Obligation.

And

And who can deny it acceptance 'till a better be produced? whereof what hopes we may have, we ſhall diſcover, when we ſee what work others make with the ſame Diſſertation.

CHAP.

CHAP. IV.

The Clauſe AS OFTEN examined.

I. *The inexcuſable defect of all that have written concerning the Lord's Supper.*
In neglecting many of his words.
The Abuſe of This clauſe wors than the Neglect of the reſt.
Three obſervations propoſed.
II. *Firſt, what ſens and force is put upon This clauſe.*
An excellent perſons endeavors to put a good face upon it, examined.
The diſtinction between a Suppoſitive and Abſolute command, ſtated.
III. *The ſecund obſervable; What influence upon our Lord's Inſtitution and the Apoſtl's Argument?*
It depoſeth our Lords command, to a ſtate of begging, and that in deſolate places; yea, it forbids what it begs: hardly one among thouſands can com ſo qualified, as is made neceſſary.
It diſarmeth the Apoſtls own Argument.

IV. *The*

IV. *The Third observab'l: What Satisfaction to an honeſt conſcience?*

This clauſe doth not ſatisfy, but mock.

V. *A Poſitive law, not to be moderated by Reaſon, as Moral laws may be.*

This part cloſed as it was begun, with a parab'l,

PERICLES never made oration to the *Athenians*, without firſt praying to his Gods, that no word might paſs out of his lips, but what were pertinent to his buſineſs; If an Orator, who's ſayings paſs in the ſpeaking, muſt ſo carefully ſhun impertinence; how much more muſt a Writer, who's words are to ſtand the cloſeſt ſearch; and That, as often repeted, as ſhall pleaſe all generations of readers!

We doubt not but the holy ghoſt granted our great Apoſt'l, that grace which *Pericles* prayed for; yea, we doubt not but *Gamaliel* ſufficiently inſtructed him to avoid impertinence, in a diſpute ſo cloſe and important, with a peop'l ſo learned.

If ſo, then who ever will urge his Authority or his Argument, muſt be as careful in conning, as He was in his writeing; that none of his words may loſe their effect.

Have any of his Expoſitors do'n this? Yea, have any Writers do'n it? Commentators (I grant) who undertake whole books, may be allowed to put off their readers with Gramatical notes upon ſingle words; without any notice of Logical influence of whole ſentences, eſpecially if illegib'l to their running eys: But beſides ſuch comments we have whole books, which pretend no other errand into the

the world, but to inſtruct us in our duty toward this holy Sacrament; nor any other authority for their dictates, but This only text: Have any of Them imployed any competent care to account for every clauſe of it? Yea, have any of them caſt the leaſt glance upon any of the above-noted difficulties? Have they at all concerned themſelvs, to make All the Parts cohærent among themſelvs, and ſerviceab'l to their Author's purpoſe? Yea, have they ſo much as ſtated, what his purpoſe is?

They have generally ſuppoſed it a mere vindication of the Lord's Supper from profanation; and in the ſame ſervice have engaged their own pens under his banner: Have they then obſerved his conduct? Have they proſecuted his Argument? Have they diſplayed the force of every clauſe, ſhewen how directly every ſyllab'l aimeth at the concluſion, and how irrefragably he hath proved it?

I know not what eſcape can be made from the Dilemma: Either the Apoſt'l made Reverence to the Lord's Supper the adæquate buſineſs of his diſcourſe, or he did not; If not, why do we not ſeek out his proper deſigne, but ſpend all our labor upon This? If he did, why do we not trace it in every ſtep? why do we ſuffer any one of his words to loſe it's intended force? Have we learned the Art of reaſoning from *Ariſtotle*, ſo much better than he did from *Gamaliel* or the Spirit of God; that we may paſs by his words, as leſs ſerviceab'l than our own conceptions?

Had we any other text of Scripture, whence we might draw clearer light upon the ſame ſubject, we might better neglect This, upon aſſurance to be ſupplied from elſewhere; Were the Subject it ſelf

of ſmall moment, or eſteemed for ſuch; we might be excuſed, for refuſing to ſpend our labor for that which is not, (or is not thoght) worth it: Did we paſs it by, as calculated for That only occaſion, never more to return into practice; we needed not ſtudy a caſe that never were again to be pleaded.

But ſince we urge with utmoſt rigor ſuch words as ſound to our minds, and appear ſerviceab'l to Our own purpoſe; without any notice of ſuch other, as might both reſtrain and direct their influence to the Author's: what is This better than I have been bold to cal it, Butchering the diſcurs? Who can deny this to be the proper difference between the Butcher and the Anatomiſt; that the One examineth every litl partic'l, the conſent of every one with every other, and the joint ſerviceab'lneſs of All to the life; but the Other regardeth only his own profit, and in order thereto, maketh the moſt he can of ſuch parts as yield him moſt gain; caſting away the reſt, thogh much more noble and ſerviceab'l? To a Butcher a bit of Muſcular fleſh is more regardab'l, bicauſe more profitab'l; than either Brain or Bowels; who's every partic'l the Anatomiſt reckoneth worthy his examination and ſtudy.

Is our gveat Apoſt'l, Is the moſt learned of All the College, ſuch a trifler; that in ſo ſerious a diſcurs, he ſhould ſpeak but three words worth heeding? All the reſt mere impertinence, without Force, without Uſefulneſs, not only to his own, but any other good purpoſe? Whence comes it, ye learned Writers, that have labored (in the ſame deſigne, as ye ſuppoſe him to have do'n) for reſcuing the Lord's Supper from irreverence; whence comes

comes it, that ye ſhould think the ſo much greater part of ſuch a diſcurs unworthy your regards?

If any one think himſelf able and obliged to anſwer this Diatribe of mine, or any other Author; let him not think it do'n, by culling out two or three, or any number of Words or Poſitions, and belaboring them, without meddling with the reſt. I may well ſtand to what I ſaid in my Introduction; Thogh the much greater part were confuted, yet if One good evidence remain unanſwered; That one muſt not ſuffer for the defects of it's fellows.

But if it ſeem tedios in ſo long a work to confute every particular, I offer the moſt eaſy compoſition imaginab'l: Let him paſs by all My ſayings as inconſiderab'l, only let him not uſe our Apoſt'l ſo: Lete very word of His be paid it's juſt valu: Particularly, let a fair, rational account be given of all the eight above noted queſtions, and at the foot of the account let it appear that his meaning was to leav us at liberty; I ſhall then with all poſſib'l thankfulneſs and wonder, ſubmit to the conviction.

Yea, let him giv ſuch an account of That One clauſe which the Apoſt'l ſo carefully inſerted, and inculcated as the main foundation of All his inferences; that it may in any proportion anſwer, either his Own induſtry in ſo ſettling it, or our Lord's in ſo revealing it; Yea, or Any competent uſe of it, Any office of Any kind do'n to the Argument it is preſt to ſerv; And he ſhall do him better ſervice than hitherto hath be'n do'n, by all thoſe who have pretended, either to expound his words, or advance his deſigne, by laying aſide the moſt of his ſayings: YET were All his whole diſcurs, Head, Bowels, Limbs and All, quite buried out of ſight

and memory; we might in the Monuments which the Evangeliſts have left us, better have learned our Obligation both to Reverence and Obedience toward the Inſtitution.

I ſay again had our Apoſt'l never written, or were all loſt that he hath writen concerning it; we ſhould better have learned of the Evangeliſts, what Obedience we ought to pay our Lord's command; and then, Natural light would ſufficiently have ſhewen, what Reverence we ought to pay to his Repreſentative. Whereas now by chopping off one unhappy clauſe from the body of his diſcurs, that we may make the more of it, in that ſtate of ſeparation; we have not only maimed the Argument of it's beſt member, but draw'n away ſo much of it's bloud; that it is made not only Unſerviceab'l to the Apoſt'l's deſigne, but Prejudicial to That of our Lord; which now ſuffereth no leſs by the preposteros management of interpreters, than it did from the leud intemperance of the *Corinthians*; which the Apoſt'l is made ſo to reprove, as to exchange for diſobedience.

That we ſhould run from one extream to another, from too great Irreverence to too great Aw; 'thogh it be a great Error, is no great Wonder; As nothing is more Condemned, ſo is nothing more Practiſed: That an Author's words ſhould be caried Beſide, or Beyond, or Short, ſo as to miſs his meaning, is almoſt as frequent as Comments; we have already found two of our Apoſt'ls words ſuffer that common unhappineſs; *Worthineß* and *Self-examination*, ſtretched beyond what the words can import, or the context endure;

But that any Writers words ſhould be ſo perverted,

verted, as point blank to Contradict his purpoſe; made to Uphold an error, which they were to Overthrow; to ſignify a Diſpenſation from That performance which they intended to prove Indiſpenſab'l; This is a Singular unhappineſs, and ſo much the greater, by how much greater induſtry the Apoſt'l had exerciſed to lay it as a firm Foundation, and thereon to build his main inferences; ſo that were he now living, he muſt much more complain of the too much uſe that is made of This One clauſe, than of the too much neglect that is call upon All the Reſt; ſince it is made a defeaſance not onely to his Own Diſſertation, but to our Lord's Inſtitution too.

What Need the Apoſt'l might have of This clauſe, How it anſwered that Need, and with what Care he Authoriſed and Inculcated it, we have diſcovered in our foregoing Chapter. In This, we ſhall examin, how much wors than Uſeleſs it is made by the modern way of treating it: wherein I ſhall obſerv

1. *What ſence and force is aſcribed to it.*

2. *What influence ſuch a ſence muſt have both upon our Lord's Inſtitution, whereinto it is inſerted, and our Apoſt'l's Argument which it muſt enforce.*

3. *What ſatisfaction it can give to a conſcientious perſon, deſireing to perform his duty.*

II. FIRST I am to ſhew *what ſence and force is putt upon This Clauſe*: wherein that I may eſcape both the to-me unaccompliſhab'l task, of ſetting a tolerab'l countenance upon ſo currant an opinion, and the ſuſpicion of repreſenting it partially and diſadvantageoſly; I conceve it moſt Convenient, if not Abſolutely Neceſſary, to exhibit it in

in it's beſt patron's own words; which will put me upon my Reader's charity, to believ (what I moſt ſeriouſly proteſt) that it is not without great reluctancy, I engage in ſo unwelcom an office, toward a perſon whom all Good, and eſpecially all Learned men, are obliged to honor, as one of the greateſt promoters of knowlege and piety, that our Church and age can boſt: But withall, I claim this as the conſequence, that if ſo great an artiſt can make nothing of it, we oght to impute the ill ſucceſs to the incapacity of the mater.

This ſingular perſon puts to the queſtion, *Whether or* Lord's words *in This Inſtitution amount to a Command*? His intereſt perſuaded him to affirm it: But the ſound of theſe words AS OFTEN AS, for want of our Key, and for partiality to what himſelf had writen upon another good intent; embarraſed him, beyond any poſſibility, even for his own great art, to extricate him.

His Rule is,

The Inſtitution of a Rite or Sacrament by our Bleſſed Savior, is a direct Law, and paſſes a proper obligation in it's whole integrity.

This one would think as clear as heart can wiſh: but the gloſs quite marrs the text; for thus doth he labor to bend his Rule to his conceptions.

This Rule can relate but to One inſtance, That of the Holy Sacrament of Chriſt's body and blood; for although Chriſt did inſtitute two Sacraments, yet That of Baptiſm was under the form of an expreſs Commandment, and therefor for it's obſervation needs not the Auxiliaries of this Rule,

But in the Other Sacrament, the Inſtitution was by Actions, and intimations of duty, and relative precepts,

and

and Suppoſitions of action, as quoties feceritis *and the like.*

Now whether This do amount to a Commandment or no, is the enquiry, and 'thogh the queſtion about the half communion be otherwiſe determinab'l, yet by no Inſtrument ſo certain and immediate as This:

Let us examin this piece-meal, *By Actions and Intimations of Duty, and Relative precepts, and Suppoſitions of action, as* quoties feceritis *and the like.* Have we not here the great *Archimedes* gropeing for ground, whereon to gain footing for himſelf and his Engine; ſtill diſappointed in every attemt, and at laſt floting in an *indefinit & cetera*?

All theſe are but ſeveral variations of one (at this time unſerviceab'l) diſtinction, which we ſhall firſt State in it's own terms, and then apply to this great Author's words.

We muſt diſtinguiſh between a Condicional and Abſolute Command: Let us ſo do:

1. A *Suppoſitive* Propoſition affirmeth nothing but the connexion of it's own parts; and may be tru thogh both of them be fals: As the Logicians exemplify in This Propoſition, *If a hors fly he hath wings*; and the vulgar in This, *If the Sky fall we ſhall catch Larks*: Both of theſe are Tru, but Vain; for nether doth any Hors gain a feather by the One, nor any Lark loſe one by the other Suppoſition.

And the ſame is the nature of a Suppoſitive Command, it may very well agree with Abſolute liberty, untill ſom additional poſition fetter it.

E. G. If a Scottiſh Nobleman command his Son, that as often as he goeth to *London*, he go by land; this will not oblige the Son to ſtirr out of doors: By ſtaying at home he ſhall be as obedient as by a thouſand tedios journies.

2. But

2. But if a categorical aſſumtion be added to the Suppoſitive propoſition, it will produce a concluſion as abſolute, as if the whole Syllogiſm were categorical: and ſo will a Suppoſitive Command paſs an abſolute obligation: Whenever the young Noblemans Affairs, or Inclinations call him to *London*, then will his fathers command oblige him to go, not by Water, but by Land. Δός μοί πᾶ στῶ &c. ſaid *Archimides*, and ſo ſaith the Suppoſitive way of concluding: Give me firm footing and I will move the whole earth: Give me ſuch a Poſition as may bear up my Suppoſition, and I will inferr my concluſion as forceibly as the moſt Abſolute propoſition can do: Otherwiſe all diſputing by hypothetical Syllogiſms muſt be caſt aſide as uſeleſs.

Of ſuch Suppoſitive commands we need ſeek no further for exampls, than our Lord's own Precepts. *When thou faſteſt* (ſaith he) *anoint thine head and waſh thy face: When thou giveſt alms let not thy left hand know what thy right hand doth*; *When ye pray, ſay Our father* &c.

Had none of thoſe exerciſes ever before be'n heard of in the world; or had we none other reaſon for them, but what we could derive from theſe precepts; no man would thereby have thoght himſelf obliged to undergo the Penance of Faſting, the Coſt of Almsgiving, or the Labor of Prayer: Whereas now, that they all had their Beings antecedent to This new precept; and thoſe grounded, not upon It, bnt other good conſiderations; the additional command pretended to work no other change, but (what it expreſſed) in the Manner of the performance, which in All Other reſpects, but the ſo expreſſed manner, muſt remain in the ſame ſtate as before. And

if

if we may paraphraſe our Lord's words, thus it may be do'n.

You often Faſt, and Give alms, and Pray; and therein you do well: For they are All of them very good exerciſes: I therefor require you not to make any change at all in the Frequency, wherewith you have be'n wont to perform them: But I give you this new precept concerning the Manner; that when ever you do any of them, you endeavor not to publiſh, but conceal it.

Do this As often as you drink it, is a Command much of the ſame air, *as When* (i. e. as often as) *thou faſteſt, anoint thine head* &c. The exerciſes were the Occaſion, and in a ſort, the Cauſe of the Command; and therefor muſt have a Being of their Own, independent from it: But if there had be'n no ſuch exerciſes before the precept was given, the Command had be'n as void of Reaſon as of Occaſion.

Having thus ſtated the Diſtinction, we ſhall not need many words to anſwer thoſe of our excellent adverſary.

The Inſtitution (ſaith he) was by Actions] No, not by naked *Actions*, but *Actions* with their Lemmata: Such *Actions* as thoſe of *Abimelech* and *Gideon*, who added: *As ye ſee Me do, ſo do Ye*: Such *Actions*, do not Abate, but Enforce the Obligation of the Command.

Intimations of Duty] *Intimation and Duty* are no equal correlates: Expreſs Command imports more than an Intimation; and Duty is more than an Intimation can impoſe: If our Lord's Modeſty were ſo Great, or his Authority ſo Small, that he did not Command, but only Intimate; we may Comply in Kindneſs, but need not Obey, as of Duty.

Relative Precepts] muſt have a foundation: and ſo muſt

Suppoſitions of Actions] Otherwiſe they will not be Reſonab'l Suppoſitions, but Groundleſs Imaginations.

As *quoties feceritis*] But what ſtandard is there for the *quoties*? what ground for the *feceritis*? Doth any man do This or any other conſiderab'l action, without competent reaſon? he acheth not like a reaſonab'l man: Doth any man ſuppoſe another will act ſo? yea, doth any man ſuppoſe that Ages and Nations will act ſo? and that, as of Duty? He betrayeth his own want of reaſon, by ſuppoſing it in all mankind.

And the like] The like what? This *&c. cetera*, ſure, was added merely for fa'w: yet ſhewth it no more but this, that ſomthing more needed to have be'n ſaid, had we knowen what. For we yet want ground for our ſuppoſition, and though we weary our ſelvs in fluttering about, can find no footing, nor bring home the leaſt Olive branch, wherewith to pacify our conſcience in this great enquiry.

Our excellent adverſary goes on in a painful but unhappy endeavor, to illuſtrate the obligation of this Inſtitution by That of mariage, diſtinguiſhing between an Inſtitution and a Command; which I ſhall not now trouble my reader by reciteing at full length; but take it as himſelf hath contracted it in his concluſion.

And thus it is in the matter of the Sacrament as in the matter of mariage. All men are not always obliged to receve the Sacrament; for the Inſtitution of it being in order to certain ends, and in the Recipients, certain

tain capacities and conditions required by way of disposition, there can be but a relative, and therefor limited Commandment of it's reception: but to Them who receive it, the Institution is a perfect indispensab'l Commandment for the Manner.

[It is in the mater of the Sacrament as in the mater of Marriage.] The excellent person had distinguished between the Institution of a *Thing*, and the *Manner* of the thing so instituted: As to the *Later*, we acknowledge that the mater is the same in both; *i. e.* As every one that entereth into the State of marriage, is obliged to all the duties which are consequent to that state; so every one that receveth the Holy Sacrament, is obliged to all that reverence which is due to That holy office: But as to the *Thing* it self, it is not in This as in That: For there, the Institution buildeth it's supposition upon the strongest ground in the world:

To mariage, all are draw'n by strong Inclination; and Many, by Necessity. However galling it's yoke may be, it is not to most as uneasy as that of cœlibate. Nature it self here made the Supposition, and built it like the earth upon it's own centre and poles. That most men should mary, is more than Institution or Command; it is necessary by a stronger obligation, than any Law can impose: it bindeth us even by our Brutish part, not to be canceled while the sensual appetite hath life.

But what Centre? what Pole? what Natural Inclination? what Rational Motive? What other Foundation, antecedent to This Institution, doth This Supposition of our receiving the Lord's Supper depend upon?

When men have as strong a propensity to This

[*feceritis*] as to That; then will it be in This Matter as in That; But while One Suppoſition is ſo firmly built upon Nature it ſelf, and the Other hath no foundation at all; they will differ as much as doth a Caſtel in the Air, from a Caſtel on a Rock.

Yet what foundation ſoever Mariage may have in Nature, it hath none in the Goſpel, but by accident; nor can we draw the word [*Inſtitution*] ſo low, as to bring it down to that, which is only Permitted to avoid a miſchief; not Commanded, no nor Encoraged for any other good end; yea, plainly Diſcountenanced, as fit to be avoided.

For when our Lord's diſciples, upon his prohibition of divorce, inferred *if the mater be thus with a wife, it is not good to mary*; he granted the conſequence, ſaying of Eunuchiſm, *He that is able to receve it, let him receve it*; and our Apoſt'l weighing them both in the balance, declared the ſtate of Cælibate better than that of Mariage, thogh it be *better to mary than to burn.*

But when (I pray you) did either the One or the Other, ſpeak ſuch a ſyllab'l of our Lord's Supper, as can intimate it better to Forbear it, than to Receve it?

The Sum therefor of the parallel cometh to This: *It is in the mater of the Sacrament as in the mater of Mariage*, in reſpect of moſt mens Practice; for Many, 'frighted with the trouble of the Maried ſtate, refuſe to engage in it; and many More, frighted with the difficulty of coming worthily to the Lord's Supper, refuſe to approche it; But not in reſpect of the Warrant they can ſhew for ſo doing: For in the One, our Apoſt'l concurreth with our Lord to exhort to Forbearance; but in the other

ther he concurreth with him, to exact Performance. Our excellent Author goeth on,

For the Inſtitution, being in order to certain Ends, and in the recipients certain capacities and condicions required by way of Diſpoſition.]

It is in order to One Certain Excellent *End*; an End which All men, upon All occaſions are obliged to ſerv, and for which they are rather to ſeek occaſions, than neglect any that ſhall be offered; much leſs this, which is more than an Occaſion, and more ſerviceab'l.

Capacities and Condicions are required by way of Diſpoſition.

Capacities] are of two ſorts, Natural and Moral. *Natural capacities*, are rather Suppoſed than Required. Neither Mariage nor this Sacrament was intended for Fools, or Madmen: and it is ſtrange, that ſo many thoght Children fitter for the One than the Other, being equally uncapab'l of Both.

But *Moral Capacities* are Required not only as Condicions, and by way of Diſpoſition for the Sacrament; but upon Moral, *i. e.* Indiſpenſab'l accounts: and the want of them is ſo farr from juſtifying our Diſobedience to This Command, that it is it ſelf ſinful.

This Sacrament doth not Make them neceſſary, but Find them ſo: it finds them, not Relatively but Abſolutely neceſſary; not in order to fit us to becom recipients, but by their own proper obligation: And if themſelvs be indiſpenſably neceſſary, they cannot make the Sacrament leſs neceſſary by being required ao accompany it: They may be more neceſſary, for the Sacraments ſake; but the Sacrament cannot be the Leſs ſo, for Their ſakes: Theſe Diſpoſitions

poſitions are themſelvs our Duty; we cannot be juſtified if we want them; much leſs can the want of them juſtify us for omitting any other Duty.

There can be but a Relative and therefor Limited command of it's reception.

We muſt then of neceſſity enquire out the foundation of the Relation; as the only meſure whereby the command is to be limited.

Should we admit thoſe *ends, capacities and diſpoſitions*, for our meſure; then by the rule which makes relatives equal, we muſt inferr, that our performance muſt neither exceed, nor fall ſhort, but equal them; *i. e.* we muſt neither Oftener nor Seldomer, nor Otherwiſe do it, than in remembrance of Chriſt, with due diſpoſitions *&c.*

And this is True, but not Sufficient: For hereby we find meſures for the Manner only, but none for the Thing; and we are yet to ſeek a ſtandard for our obligation to do it at all; ſince he that never doth it, cannot be found guilty of doing it in undue manner.

But to them who receve it, the Inſtitution is a perfect and indiſpenſab'l commandment for the manner.

It muſt be an Abſolute Command for All That, and Only That, which it abſolutely Commandeth to be do'n.

Command and Obedience are Relatives, and therefor muſt be Equal. He that *doth All that is commanded him*, may be *an unprofitab'l ſervant*, but he *hath do'n that which was his duty to do:* But the Lord that requireth his ſervant ſhould do more than himſelf hath expreſly commanded, yea or ſo much as intimated; expecteth to reap where he hath not ſowen, and muſt impute his diſappointment, not to

to the grounds unfruitfulness, but his own negligence. Look therefor, what *is writen in the Law? How readeſt thou?*

As it is recorded by the Evangelists, we find no more commanded but This, that we *do it in remembrance of Christ*: If you please to cal this the *Manner*, we shall not contend; thogh properly it signify the End: *viz.* We must not do it for the good end for which the Jews celebrated the Grace-cup, whence it is derived; nor for the end, for which (it seems) the *Corinthians* celebrated the feasts, wherein they abused it; nor for any other end, good or bad; but This Adæquate one, *the remembrance of Christ*.

As it is sett forth by the Apost'l, we may say so much more properly, that *it is an absolute Command for the Manner*; by how much better, Frequency may claim That title: For it Absolutely commandeth to do This, *as often as* That was do'n, whence the Institution was taken, and whereby we are to measure our Performance.

But if by the word *Manner*, our excellent Author mean *Worthiness*; Then I deny, that *This is an absolute command for this Manner*: not that we are not at all bound to do it in due Manner, but that we are not so by This Command, thogh we be so by another, *viz.* that of Reason; from whence also the Apost'l plainly deriveth our Obligation. For he doth not Declare it as express Law, commanded by our Lord; but inferreth is as plain Reason, deduced by Himself: Our Lord by his Command made his Person concerned; and the Apost'l by his consequence inferreth, *therefor* whoever doth it *unworthily is guilty*.

And

And if further our worthy Author urge, that it is an abſolute Command for worthineſs, not only of the Manner, but the Perſon; he will then exceed, not only the voice of the Law, but that of Reaſon, yea and his own account too; which I here intimate, bicauſe we have found him elſewhere ſo diſcurſing.

But That which in this place I moſt complain, is that he limiteth the power of the Command, *to Them* only *who DO receiv it: i. e.* to Volunteers, to ſuch as without any obligation thruſt themſelvs into Great but Needleſs troubles and dangers; to Such, it is a perfect Commandment, and will condemn them if they fail of the Commanded perfection.

But what is it to thoſe who do Not receve it? To thoſe who ſee no Need, and thence inferr, there is no Reaſon, to receiv it? To thoſe who ſay of This as of Mariage, *if the mater ſtand thus, it is not good to receive it?* To thoſe, who think it better to conſult both their Eaſe and Safety by ſhuning it; than to caſt Both away, by an officios Performance? Our anſwer to This queſtion will depend upon our Secund Obſervation, which was.

III. *WHAT influence this Suppoſitive ſence hath both upon our Lord's Inſtitution and our Apoſt'l's Argument.*

1. Concerning our *Lord's Inſtitution* we already have diſcovered; that Hence alone our Lord's words are denied the force of a Command: Hence is it depoſed from a Command to an Inſtitution, and the word Inſtitution it ſelf is degraded to a ſenſe ſo poor

poor and mean; that our Lord's Command may complain with it's divine Author, *in hath not a place where to lay it's head*: It cannot Command our Obedience, but only Beg our Benevolence, and that too with *David*'s curs, in desolate places: and which is yet wors, in places made desolate by it's self or it's servants. For if you take it as attended by the important clause which we are now examining, and the two other words which we have heretofore examined; it will forbid us to give the entertenement which it Begs, and might without such attendance, have Commanded.

For if we take the word [*DO this*] as used by our Lord in his Institution, as recorded by all the Evangelists, and not glossed on by our Apost'l; there will be no doubt, but the Imperative word must have imperative force; whereas now being made purely Relative, and That relation placed between the Act and the Manner, without any Foundation but the precarios will of the Agent; it will signify nothing but a bare equality of two things, whereof we have no reason to believe that either the one or the other shall ever have any being in the world.

And this Equality shall as certainly be had, and consequently the intention of the Institution be as fully obteined, when Both the Thing and the Manner (which are the correlates) are Neglected, as when both are most diligently Performed: For he that never doth this at all, doth it no oftener than he doth it worthily; and therefor he doth it worthily as often as he doth it: The equality is most certainly exact when we do nothing in the One or the Other; But there is som danger after our

greateſt care, for worthineſs; that if we do this, we may fail in the manner: And well may That Inſtitution be denied the title of a Command, which is beſt performed when it is not Performed at all.

But what honor will then be due to it's divine Author? If he that doth Nothing doth more perfectly obey, than he that doth his Moſt; he that Commands muſt needs do wors than Nothing, bicauſe he pretends to do Somthing: and all the defect muſt paſs from the obediently negligent Subject, to the impertinently buſy Law-maker; which did not Require but only Suppoſe the Action, and that too, without any ground.

AGAIN, *Such an Inſtitution forbids the benevolence it begs*: For thogh it threaten no guilt to the Omiſſion, it doth to the Performance: While we may ly ſafe in our Neglect, we muſt run a great risk in our Officioſneſs.

For he that Omitteth the Performance diſobeyeth no Command, bicauſe he faileth not in the Manner, and therefor neither incurreth Guilt, nor deſerveth Puniſhment: but he that Uncommanded approcheth ſo venerab'l a Table, is already guilty of contemt toward the threatenings denounced againſt unworthy recevers, bicauſe he raſhly expoſeth himſelf to them; and to com ſafely off, will need more Piety in the Performance, than we can diſcover of Wiſdom, either in the Adventure or the Inſtitution.

AND what a ſingularity have we here! In Every other queſtion, we find but two anſwers, a Poſitive and a Negative: and to This we could in reaſon have expected no wors than a bare Denyal: And That very Denyal too, we might hope ſo

ſo tempered, as to leav Somthing; Somwhat Anſwerab'l, thogh not fully Equal, to the uſual import of the word; An Encouragement, or Recommendation; an Invitation, or an Intimation; Somthing of ſom Savor; as Fit, if not Neceſſary: At worſt, if it no way Oblige us; if it neither Command, nor ſo much as Beg; if it bind us nether by Duty, nor Kindneſs: yet at leaſt it ſhould leav us at liberty, to do it if we pleaſe.

But behold! we find it a *Command*, but a Negative one: It Requires None to Communicate, but it Forbids the much greater part of mankind; and may therefor more properly be caled a Prohibition, bicauſe hardly one among thouſands can ſcape ſuch unworthineſs, as will make the addreſs ſinful.

If it be ſaid that ſuch a Prohibition relates only to the Unworthy, and is not inconſiſtent with a Suppoſitive Command to the worthy; I confeſs it, nor do I accuſe this admirab'l perſon of contradicting himſelf; but I do, theſe Suppoſitive propoſitions of conſpiracy againſt our Lord's Inſtitution: bicauſe the Former (which ſaith, do it worthily as often as you do it) if it pretend to exhauſt the whole command, Derogateth from it; and the Latet (which ſaith, if you be not worthy, forbear) in relation to the incomparably greater part of mankind, plainly countermandeth it: That, diſableth it from obligeing Any one to DO This; and This maketh it oblige Moſt men to Forbear it: The One, falleth unreaſonably ſhort of our Lords Command; and the Other, more unreaſonably contradicteth it.

2. IF we can Suppoſe the Apoſt'l ſo regardleſs of our Savior's Command, yet ſure he had more kindneſs for *his own Argument*, than to uſe ſuch

ſolicitos endeavors to deſtroy it; and for his own Credit too, than to furniſh the *Corinthians* with a plea, wherewith to nonſuit his charge,

It were injury enogh to make ſuch words Impertinent; but to make them, not only Uſeleſs, but Pernicios; and the Argument thereby, not only feeble towards the Adverſaries, but forceibl againſt the Author; is perhaps a greater affront to Him, than the *Corinthians* profaneneſs was to our Lord: And that this is the fruit of the merely ſuppoſitive ſens of the important clauſe, I hope I have ſufficiently proved in the foregoing Chapter; to which I now add this ſhort note, that the Apoſt'l himſelf hath prevented the ill conſequence, by ſetting forth a contrary one of his own.

He doth not ſay, *let a man eat if he pleaſe*, nor *let him eat if he be worthy* &c. But Abſolutely and peremtorily, without any [*If*] thogh not without an [*And*] He jointly commandeth, both the Thing and the Manner.

He therefor that Eateth not, is guilty thogh he have examined himſelf; He that neither Examineth himſelf, nor Eateth, is dubly guilty, bicauſe he breaketh two Commands at once.

That we may anſwer formally, we deny this to be a good conſequence, *That if a Command oblige to do a thing in ſuch a manner, then the defect in the Manner (thogh voluntary) muſt diſpenſe from the Thing.*

E. G. God commanded the Jews to eat the Paſsover *with their loins girt*; Were it not ridiculous to imagin, that whoever is ungirt, is thereby free from the threat which ſaith *That Soul ſhall be cut off from his peop'l*?

The *girding of the loins* is often uſed as an expreſſion of

of preparation; and the want of That, may as well excuſe a Jew from the Paſſover; as the want of This, can a Chriſtian from the Lord's Supper.

But by all that we have found in our excellent adverſaries word's, the Inſtitution whereby our obligation is to be meſured, cometh ſhort even of This; doth not ſay ſo much as, *DO this if ye be worthy*; giveth not the leaſt ground whereon to place the Suppoſition, no ſtandard at all whereby to meſure any obligation; but leaveth us in utter darkneſs, unable to diſcern whether our Lord will be better pleaſed with frequent performance, or total forbearance. For if he declared his mind concerning the Manner only, we are to ſeek how farr we are to DO or forbear the Thing: which will appear by our Third obſervation.

V. OUR THIRD and moſt conſiderab'l obſervab'l is *What ſatisfaction for an honeſt ſoul conſcientioſly enquiring*, HOW OFTEN HE IS OBLIGED TO DO THIS?

To anſwer This queſtion, as it is the adæquate buiſineſs of our whole preſent work, ſo ought it to be the ſerios endevor of every good Chriſtian: for it is utterly incredib'l, that any one ſhould be heartily deſiros to perform his Lord's will, yet neglect to underſtand the ful meaning of his Command.

If I am told that I ow *Titius* a ſumm of mony, I ſhall infallibly and immediatly enquire, how much That ſumm amounteth to: And if I be convinced that my Lord commandeth me to do This; if I have any care to obey him, I ſhall no leſs infallibly enquire, How often hath he commanded me to do it?

A multitude of other queſtions there are, which conduce nothing toward payment of ſuch obedience as the Command hath undebted us in: *Whether our Lord be preſent in the Sacrament? and In what manner he is ſo? What is a Sacrament? and How much doth it operate?*

Theſe and the like queſtions, which Ridling wits of Schoöl-men have multiplied concerning this Subject, to no other purpoſe but to troubl the world, may much better be determined by Neglect, than by Study.

Yea, the other laudab'l labors of many good writers of our own, who frequently furniſh us with expreſs treatiſes to aſſiſt us in This duty; their careful inſtructions for preparation, their devout forms of Prayer, their pios rules of Behavior, Before, In, and After the celebration *&c.* however excellent in their kind, muſt derive all their uſefulneſs from our underſtanding of This Queſtion; For the Manner dependeth upon the Thing: The oftener we do this, the greater benefit do we receve from ſuch helps; but if This be wholely omitted, Thoſe will be wholely uſeleſs.

This therefor above All is to be cleared, and to ſay that our Lord hath given us a Command, yet left the meaning myſterios, is ſuch a ſcandal upon his wiſdom and goodneſs, as cannot be recompenced, with all the inventions, wherewith the wit of all mankind can honor the Sacrament.

For to This ſence may the words of *Moſes* be juſtly interpreted: *Things reveled belong to us and to our Children that we may do all the words of this law*: i. e. *That we may do all the words of this law*, the revelation of the meaning of them all *belongs to us*: we have a right

right, and Juſtice requireth it ſhould be paid us, in ſuch a clear diſcovery, as may unriddle all myſteries, ſatisfy all doubts, anſwer all queſtions, that may hinder, firſt our knowlege, and then our Obedience. But no other light doth the Scripture pretend to offer in this great queſtion, but only in the clauſe which we have ſo long be'n toſſing: it's whole import ſignifieth Frequency, and That frequency Meſured, and That meſure applied to This Performance; Whatever other misfortune it ly under, ſtill it enjoyeth this happineſs, that Both ſides conſent to make it umpire in the preſent controverſy. The Apoſt'l (we ſee) appealeth to it for proof of the indiſpenſab'lneſs of Conſtancy; and our adverſaries (we find) appeal to it for proof of liberty, even from Frequency: It is neceſſary we find, which ſide the Arbitrator favoreth.

And Firſt let us reflect upon what we laſt heard. The Command (we are told) is merely *Relative*; It muſt therefor relate to ſom Standard, whereby we are to meſure this performance; But every Standard muſt have a determinate bigneſs of it's own. No town will allow a meſure that is not ſealed, in ſuch manner as to be ſecured from loſing any part of it's due bigneſs.

The honeſt ſoul now comes to have his obedience meſured by it's lawful Standard, that ſo he may certainly know how big it's frequency muſt be? How often (ſaith he) am I commanded to do this? And what ſatisfaction doth he find in the merely *Relative* precept? Even the very ſame which the Devil receved from the Collier, when he temted him concerning his Faith.

How do'ſt thou believ? (ſaith the Devil) *As the Church*

Church believeth (anſwereth the Collier) *How doth the Church believ* (replieth the Devil) *As I believ* (rejoineth the Collier) And ſo by this Relative anſwer baffleth the poor Devil, and verifieth the power of implicit faith: Whereas if the ſilly Temter had had ſo much wit and care, as to join both queſtions in one, and Ask *How do both thou and the Church believ*? he had reduced the ſlippery Collier, to a neceſſity of making a plain confeſſion, either of his Faith or his Ignorance.

Juſt thus it is in our preſent caſe; not (indeed) in the deſigne of the Queſtion, but in the unſatisfactorineſs of the Anſwer. The good Chriſtian applieth himſelf to This clauſe, which alone pretendeth to ſhew him *how often* he is obliged to do this; and finding it both in our Lord's Inſtitution, and the Apoſt'l's inferences thence deduced; Firſt he enquireth of it in the former place; *How often muſt I do this in remembrance of Chriſt*? He is anſwered, *As of as you drink this cup.* Qu. *How often muſt I drink this Cup*? In the vulgar ſens of the Scripture he findeth no other anſwer, but This, *As often as you do it in remembrance of Chriſt.*

Not thus ſatisfied, he applieth himſelf to the Apoſt'l, who maketh great uſe of this clauſe, and and may be hoped to clear it's meaning: The good Chriſtian therefor asketh in the words of the 26th. Vers, *How often muſt I ſhew forth the Lord's death*? Anſ. *As often as you eat this bread and drink this cup*? Qu. *How often muſt I eat this bread and drink this cup*? Anſ. *As often as you ſhew forth the Lord's death.*

For the love of Chriſt do not thus dally with me! But tell me plainly and poſitively, *How often muſt I ſhew forth the Lord's death by eating this bread and drinking*

drinking this cup? By what Standard must I measure my obedience? and where shall I find the seal upon That Standard?

You labor (I thank you) with great care and art, by advices draw'n by your own prudence, from the honor that must be due to so great a Mystery; to chalk me out a way, whereby I may escape too much neglect on one hand, and too much forwardness on the other: but you speak so much on either side, that you do not Satisfy, but Distract me.

When you display the practices and doctrines of the best persons in the best ages, and your own reflections upon them, I cannot but condemn every omission as sinful; but when you discurs of the necessity and the condicions of worthiness, I fear lest if I com I should *eat and drink mine own damnation. For the heart of man is deceitful above all things, who can know it?* Yet upon the knowledge of my unknowab'l heart, must depend my innocence; For *whatever is not of faith is sin*; and I cannot com with such *faith*, as can assure me that I am so qualified as you say is necessary.

Nor can I be satisfied with your Succedaneum. You say, *For the time of his total abstention let him be conducted by a spiritual guide, whom he may safely trust*: For I cannot *safely trust* any other than an infallib'l guide; and where shall I infallibly find such an one? My lot (perhaps) is fallen in a country village, where my spiritual guide himself needeth a conductor; And to say truth, I fear that what the best of Kings said of corporal Physicians, is no less true of the Spiritual, *The best of them are but good Guessers*: Neither the one nor the other can inspect the Bowels, whence they must draw their diagnosis.

Yea, I doubt where I ſhall find one, that fully underſtands the very Aphoriſms, whereby you direct him to preſcribe; And at laſt, I have not faith in thoſe very Aphoriſms: For though to me they appear oracl's in point of Ambiguity, they do not ſo in point of Infallibility; ſince they are not dictated by Divine Revelation, but Human Reaſon.

IV. IN other caſes of conſcience I ſhould not ſcrup'l your determination; Never any man obliged the Chriſtian world with better rules, than you have do'n: but I muſt diſtinguiſh between laws *Poſitive* and *Moral*.

MORAL laws are writen in *Fleſhly tables of the Heart*, who's tender nature may take variety of impreſſions from the various occurrences of life. They are dictated by Reaſon, and by reaſon they muſt be interpreted, bending to the ſeveral accidental requires of the Subject mater. They are ſo many precepts of moral Philoſophy, which cannot be ſo fixed, but that in many caſes the determination of a prudent arbitrator, is neceſſary to diſtinguiſh vertu from vice.

But *POSITIVE* laws are writen *in tab'ls of Stone*, who's rigor is incapab'l of any yielding. Of Such laws the mere Will of the lawgiver is the only Reaſon, and muſt be the only Meſure. We muſt do juſt So; no Leſs, nor no More, nor no Otherwiſe. Reaſon hath here nothing to do, but to pay homage, and confeſs it's want of power, to Diſpenſe or Commute, or Derogate, or any way Decline, from the expreſs letter of the law, upon what pretence ſoever.

Our Apoſt'l therefor doth not here plead, as before

before he did in another caſe; doth not Appeal to the *Corinthians* judgement, nor Offer his Own: ſaith not as Chap. 10. *I ſpeak as unto wiſe men, judge ye what I ſay.* nor as Chap. 7. *I give my judgement ..... This ſay I, not the Lord*: but quite contrary, *I receved from the Lord that which I delivered*: Thereby aſſerting both the Truth and Valu of his doctrine, jointly manifeſted by a revelation from the Lord himſelf; that his mind might be out of danger of being miſtaken, as if either he valued This at no higher rate than other outward performances, or left us at liberty to omit it at pleaſure, or would be ſatisfied with any abatement of exact conſtancy, in any caſe.

Were Reaſon to have be'n judge, it would have acquitted *Moſes*, that being engaged in a long journy, upon God's errand, by his expreſs command, contrary to his own repeted requeſt to be excuſed; rather choſe to forbear circumciſeing his child, than to loſe ſo much time, as might have be'n neceſſary for his reſt in order to his cure: But Circumciſion was neceſſary by a Poſitive law, and *Moſes* was broght into greater danger of death by the ſtroke of an angel, than his child would have be'n by the circumciſeing Knife; nor could he have 'ſcaped, had not the mother performed the office, from which the father was by ſo great a ſickneſs diſabled.

Were Reaſon to have be'n judge, it would have acquitted the poor man, *that gathered Sticks upon the Sabbath day*, nor durſt the peop'l condemn him, but *they putt him inward bicaus it was not declared what ſhould be do'n unto him*: And if he com ſo neer it, as to make it queſtionab'l, whether he have broken the law or no; he muſt dy, if not for his wickedneſs, yet for his boldneſs.

Were Reaſon to have be'n judge, it would not only have acquitted, but applauded *Uzzah*, for putting his hand to ſave the tottering Ark: but he died by it, becauſe it had be'n better the Ark ſhould have be'n broken by a fall on the ground; than the Law, which forbad him to touch it.

If in caſes ſo Favorab'l, and in appearance ſo Plain; Reaſon could not ſafely be truſted, how can it in a caſe ſo doubtful as mine?

Reaſon it ſelf may err, my Guide may err in his Reaſoning, my Self may err in the Informations I give my Guide; how then can I be ſafe amids ſo many dangers?

Yea, ſhould I be ſo lucky as to 'ſcape all other dangers, This I cannot poſſibly 'ſcape: It is not only Danger, but a certain Crime, to ſubmit to Human arbitration, a queſtion which our Lord himſelf hath already determined.

When our Lord himſelf hath taken ſuch care to revele his Will to his Apoſt'l; and his Apoſt'l hath alſo taken ſuch care, to revele That Revelation; how can I now, without intolerab'l affront, either to our Lord's Authority, or the Apoſt'l's veracity, ſeek to any other orac'l?

When the ſame Apoſt'l in another caſe declared in the ſame words, that *he had receved of the Lord that which he had delivered*; he thence inferred, that *if himſelf or an angel of God broght any other doctrine, he ſhould be accurſed*; and how can He 'ſcape that ſhall believ ſuch a teacher? I Do not therefor, I Dare not ask your Advice upon the whole queſtion; but only your Information, concerning the proper ſence of thoſe words, which the Apoſt'l ſo inculcateth, as reveled by our Lord.

The

The word OFTEN I know, importeth frequency; the word AS no leſs clearly importeth a Meſure; what is the Standard for That Meſure? The Precept is Relative, what is the Foundation of That Relation? It is Suppoſitive, what is the Ground for That Suppoſition? What is the SO, which muſt anſwer the AS?

Without a clear anſwer to This queſtion, I cannot be ſatisfied in what I muſt Do; and without warrant from expreſs Scripture, I cannot be ſatisfied with any Anſwer.

We are again returned to the ſame embarras, wherein we were entangled, when firſt we fett upon ſearching out our Lord's meaning in This Subject: We now ſtand in the ſame need of a Standard, to meſure *eodem*, as ever we did of an object, to anſwer *eodem*: and we cannot hope better ſatisfaction, than from the ſame Key.

For the ſtory further ſaith, that the good King required a tribut of Corn and Wine, to be for ever paid to his memory; and to prevent any future miſtake concerning the quantity, he gave them a Standard with an Inſcription, writen downward from the top to the bottom and over the bottom alſo, which putt together, plainly declared it's uſe.

For a long time did his good Subjects pay the commanded Tribute, by the appointed ſtandard; until at length ſom zelos officers grieved to ſee the royal veſſel abuſed by the foul hands of many rude peop'l, and more careful to preſerv it's Honor, than it's Uſe; removed it out of the peop'l's Reach and Sight, into a Cloſe, Dark Chamber, where they were ſo farr from able to put it to it's appointed ſervice, that they could not underſtand what it meant: This only they

they were told, that it was a precios veſſel, and muſt be kept very clean, bicaus the tribute which is put into it, muſt be uſed at the King's own table.

Hereupon was the tribute paid, not by Meſure, but Diſcretion; Som paid More; ſom, Leſs; ſom, Nothing at all: and the King's table loſt more in Quantity, than it got in Quality of it's proviſions.

But the above-mentioned officer, by the help of his Key, opened the Cabinet, read'd the Kings directions, and thereby underſtanding what was to be do'n, broght the veſſel out of it's dark corner, that he might reſtore it to it's primitive Place and Office: but found that it had loſt it's Bottom; bicauſe at the ſame Time, and for the ſame Reaſon, as other officers had removed it to it's darkneſs, they had alſo locked up it's bottom in the Cabinet.

Thence therefor he taketh it, applieth it to it's due place in the veſſel, and findeth it to correſpond ſo exactly with all the corners and unevenneſſes thereof, that no ey could find the leaſt chink, nor the leaſt drop of wine a paſſage throgh the joints: He alſo found that the parts of the inſcription met in a ſtrait line: On the ſides was writen AS OFTEN AS: on the Bottom, THE CUP OF BLESSING, which thus putt together, ſhewed that our Lord's Inſtitution had it's foundation in the Jewiſh Grace-cup, and muſt be accommodate to it; for that we have no other way to furniſh the demonſtrative THIS with it's neceſſary Object, the Relative precept with it's neceſſary Foundation, and the doubting Conſcience with it's neceſſary Satisfaction; Whereas now, there was no place left for the leaſt doubt; but our Lord muſt needs mean, that his diſciples muſt drink This

in

in remembrance of him, as often as their Anceſtors drank *the cup of bleſſing*: and the Apoſtl' muſt needs intend to convince the *Corinthians*, that in profaning their Church-feſts, they profaned That Cup, whereof he had ſaid, *The Cup of Bleſſing which we bleſs, is it not the Communion of the bloud of Chriſt?* And I perſiſt to urge that whoever will deny this, muſt fit all Difficulties with an Hypotheſis that ſhall at leaſt as well joint with them All: and above All, muſt fit that *conjunct* with a bottom which apparently profeſſeth to give us the juſt meſure of our obligation.

CHAP.

CHAP. V.

Mater of Fact recorded in Scripture.

I. *A tranſition to Mater of Fact.*

Not ſo eaſily underſtood as might have be'n expected.

Two things conſiderable.

1. *The Backwardneſs of the Apoſtls in Underſtanding our Lords mind.*

2. *The means which our Lord uſed to recommend it, unproſperos: The night of Inſtitution, by its Terrors.*

Our Lord's converſation with the two Diſciples in the way, and at Emaus, *ſo ordered, as to diſcover the meaning of his Inſtitution as well as the truth of his Reſurrection; ineffectual upon a contrary reaſon.*

Their ignorance 'till the coming of the Holy Ghoſt.

II. *The ſecond obſervable.*

Their diligence in obeying aur Lord's will when diſcovered.

That by their breaking of Bread muſt be meant the Lord's Supper, appears by,

1. *The Exerciſes accompanying it.*

2. *The Phraſe expreſſing it.* 3. *The*

3. *The Place,* κατ' οἶκον *muſt ſignify the meeting-houſe, where the firſt Chriſtians held their Conventicles for fear of the Jews.*

4. *The time.*

The Apoſt'ls and Brethren at Hier : daily.

The Remote Churches on the Lords day.

The firſt Day of the Week conſecrated to This office, and for That reaſon ſtiled the Lord's day, diſhonored by derivation from the 4th Commandment, cannot be wors profaned than by neglect of This office, to which it owethit's ſacredneſs.

BUT whoever is ſure to 'ſcape ache of joints 'till This be performed, may boldly enjoy his Claret in defiance of the Gout: and we might here without more to do ſet up our reſt, as having, ſo far as the Subject is capab'l, or a reaſonab'l conſcience can deſire, demonſtrated the extent of our obligation in this duty.

But bicauſe the oppoſit error is ſtrengthened with prejudices of all kinds, and ſpecially with preſcription of many hundreds of years poſſeſſion; which as it is eaſier underſtood by the weakeſt, ſo doth it more powerfully influence the moſt learned, than any other Argument: therefor, as I uſhered Human topiks with the practice of the moſt ancient Chriſtian Churches, ſo ſhall I now cloſe the ſearch I have made of the ſence of our Lord in his Inſtitution, and of his great Apoſt'l in his explication thereof, with the ſuitab'l practice of all the Apoſt'ls, recorded in the ſame Scripture; that as the One prepared the Re-

Readers mind to receve what ſhould appear ſuitably Reaſonab'l; ſo the Other may confirm it, in what upon the moſt careful ſearch, we have found the true meaning both of the Command and the Explication.

But ſee the perpetual unhappineſs of this Subject! Who could have feared any diſpute concerning the ſence of a record in mater of Fact? Yet doth the ſame difficulty purſue us in the Acts of all the Apoſt'ls, as troubled us in the diſcurſes of the greateſt: What was familiar to every one's knowlege in That age, is loſt in Our's; ſo that we muſt not only vieu the word, but ἐραυνᾶν, Search and Examin, and that carefully too, what is meant when report is made even of Mater of Fact.

But we have This comfort, that as the troub'l will be now leſs, ſo will our diſcoveries be more various; and at every ſtep we ſhall meet ſomthing worth the no great labor of the inquiry.

Two things will be worth our obſervation.

1. *How careful our Lord was to recommend his Inſtitution, and how backward the Apoſtls were in Apprehending his meaning.*

2. *How diligent the Apoſt'ls were in Obeying his will, when well informed concerning it.*

1. It is worth obſerving (be it but for our own juſtification) that notwithſtanding our Lords care to inſtruct them, the Apoſtl's themſelves were as hardly broght to underſtand his mind in his Inſtitution, as we are now. And it is more particularly obſervab'l, that Thoſe endeavors which he uſed to recommend it to their affections, met the ſame unhappy ſucceſs, as we have ſeen follow thoſe very words of the Apoſt'l, whereby he endeavored to prove the neceſſity of conſtancy. Our

Our Lord's care to recommend it appeareth eſpecially by two Actions. 1. His *Timeing* the Inſtitution: Secondly, His care to mind them of it, while freſh in memory.

1. He choſe the fitteſt *Time* for the Inſtitution. The Apoſt'l obſerved it, and we have found it worthy of obſervation, that it was *the Laſt night*, and That *wherein he was betrayed*: and the Evangeliſt is careful to commemorate, with what affection he embraced That Paſsover, for This very Reaſon, becauſe it was the moſt proper for This Inſtitution.

But That diſmal night, however ſeaſonable to endear it to Future times; was leaſt ſo, for it's publication to the Preſent. It was natural, that the dreadful Tragedy then impending, ſhould ſo confound both their Apprehenſions and Memories, as utterly to rob them of all other conſideration, but of their Lord's and their Own dangers, leaving them no power to regard the at-ſuch-a-time ſcarce-conſiderable action.

2. To cure This inconvenience, he applyeth a contrary remedy, and that ſpeedily, to mind them of what he had ſaid and do'n while it was yet freſh in memory.

HIS Reſurrection was mater of as great Joy, as his Paſſion was of Grief or Fear; and he makes That an opportunity to remedy the Other.

After his Death they met together, not to Feſt but Faſt, becauſe the *Bridegroom was taken from them.* The news of his Reſurrection muſt needs give them the *garments of gladneſs for the ſpirit of heavineſs.* It muſt invite them both to turn their Faſting to Feſting, and to cloſe their Feſts with his Supper, as he had both very *Carefully*, and very *Lately* commanded.

To This end, he contriveth a way whereby he may at once aſſure them of the truth of his Reſurrection, and the meaning of his Inſtitution. The ſtory we meet in *Luke* 24. 13. which bicauſe we as litle heed now, as the Apoſt'ls did then, will require ſom better conſideration.

Finding Two Diſciples traveling together, to complete the neceſſary number, himſelf makes a Third. He joins himſelf to them, diſcourſes with them, gives them ſufficient opportunity and occaſion, to obſerv his countenance, his voice, his meen, and whatever elſe he might be know'n by. But theſe (it ſeems) were Diſciples in extraordinary, not ſo well acquainted with his Perſon, as in ſuch circumſtances to know him. This only by his diſcurſes they diſcovered, that he was ſom Rabbi, very learned in the Scriptures, and skilful in the Interpretation of Prophecies.

Having thus entitled himſelf to the office of יפרץ *The Breaker*, he accepts of the opportunity they offer him to exerciſe it; and performing it, not in the uſual form, but in That lately inſtituted by himſelf, by ſaying [*This is my body*] did not ſo plainly point at the Bread, as Himſelf; ſo that they could not but have know'n him, thogh they had never before ſeen him.

If our eyes be ſo holden, that we no more know his meaning by This action, than They did his perſon by his diſcurſes in the way; let us conſider how we ſhall anſwer thoſe queſtions. How came their eyes to be opened ἐν τῇ κλάσει τοῦ ἄρτου *In* or *By* THE Breaking of THE Bread, more than by all his other appearances?

It is believed that he ever uſed a ſet form of bleſſing

ing and by That form was knowen.

But it is more probab'l that before the laſt night he complyed with the cuſtom of his country, as well in the Form as the Action it ſelf: However, the queſtion goeth on: Why did he uſe This, or That, or Any form? why did he contrive ſuch a ſolemn ſcene, ſuch a train of formalities, a Supper, and a fraction of bread; when he might no leſs effectually and more eaſily, have diſcovered himſelf at his firſt meeting them in the way?

You ſay he might diſcover himſelf When and how he pleaſed.

True; but the queſtion concerneth not his Power, but his Will, which governs that Power, and is it ſelf governed by his Wiſdom: We demand, why he that Could do it in what circumſtances he pleaſed, ſhould chuſe to do it with ſo much contrivance, when he might have do'n it without any.

This you ſay is a ſaucy queſtion, we are not to cal our Lord to account for his actions.

We do not cal our Lord to account, but our own faculties; And conceve we honor him more by acknowlegeing him to manage All his actions Wiſely and Rationally; than by ſuppoſing him to act by mere Chance or an unaccountable Will:

And upon the ſame reaſon ask the ſame queſtion concerning the two diſciples, and the Evangeliſt.

Why were the Diſciples ſo careful to report This very Circumſtance? Why the Evangeliſt ſo punctual to record, that they reported not only the Thing, but the Manner, πῶς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου, *How (or in what manner) he was knowen to them by* [the] *breaking of* [the] *Bread.*

Here meet an unaccountab'l Will of our Lord in choosing

chooſing This very Manner of diſcovering himſelf, a no leſs unaccountab'l Care of the Diſciples in reporting This Manner, and of the Evangeliſt in recording both the One and the Other: Muſt All this be imputed to a fortuit concurs, without any deſign in either of the Three, to honor the by Them Unregarded, and to Us Inſignificant Circumſtance?

Once more. We muſt never fly to a Mirac'l, where we find Nature: nor muſt we ſuppoſe our Lord to have exerciſed his miraculous Power without his Wiſdom. We have a fair ſmooth account one way; his action ſuitable to his Own laſt Inſtitution, in circumſtances exact, his form of words in the moſt propet manner ſignifying both Who he was, and Why he did this, muſt needs by natural ſignificance *open their eyes*; On the other ſide, Θεὸς ἀπὸ μηχανῆς, a needleſs, fruitleſs Mirac'l, which we cannot believ, without Neglecting our Lord's wiſdom, and Renouncing our own.

Yet are the Apoſt'ls eyes holden: This Seaſon upon a contrary diſorder blinded their apprehenſions, as the Paſſion-night had do'n. For thogh He appeared to them whiles this very action was in relating, diſcourſed with them, ſhewed them his hands and his feet *&c.* yet at firſt *they believed not for Joy and Wondering*. Which Paſſions, thogh they blew from a contrary point, broght violence enogh to ruffle their minds into ſuch confuſion, that they could not diſcover his very Perſon, much leſs his Mind; which ſeems no leſs bent to convince them of the meaning of his Inſtitution, than of the certainty of his Reſurrection.

NO leſs than forty days did their eyes continu thus holden; nor were they opened, 'till the miraculous

raculous illumination of the Spirit of Truth, broght all our Lords ſayings (with their explications) to mind.

The ſame St. *Luke* which records theſe appearances, cloſeth the Goſpel with this ſhort account of their Devotions: *They were continually in the Temple praiſing and bleſſing God.* And with the ſame character doth de deſcribe it in the beginning of their *Acts* 1.14. *They all continued with one accord in prayer and ſupplication, with the women, and* Mary *the mother of Jeſus, and with his brethren.* Not a ſyllabl of [*the breaking of the bread*] here or any where els, during the whole forty days.

But immediatly upon the coming of *That Spirit of Truth*, which according to our Lords promiſe, *led them into all Truth, and broght all things to their remembrance that ever he had ſaid unto them*, and not only to their Remembrance, but to their Underſtanding; Then did they both Remember and Underſtand, All that our Lord ſaid, did, and meant, concerning his Supper.

II. AND now we are com'n to the ſecond Obſervab'l, *viz*: *How diligent they were in performing this duty when they knew it.* For immediatly we find This added to their other Devotions. *Acts* 2. 42. *They continued in the Apoſtl's doctrine and communion, and in* [*breaking of bread*] *and in prayer*; and in vers 46. *They continuing daily with one accord in the Temple, and breaking bread from houſe to houſe, did participate the food,* μετελάμβανον τροφῆς, *with gladneß and freedom of heart.*

And here, bicauſe it may poſſibly be queſtioned whether our Lords Supper be meant, we oght to obſerv,

obſerv. 1. *The Exerciſes accompanying it.* 2. *The Phraſe expreſſing it.* 3. *The Place of celebration.* 4. *The Time.*

1. *The EXERCISES ACCOMPANYING it*, were All Holy; *Bleſſing God, Supplication, Prayer*, All Acts of Devotion: What maketh *Breaking of bread* in ſuch company? What fellowſhip hath God with *Epicurus*?

2. *The PHRASE* is Diverbial, every one in That age underſtood it. *Eating of Bread* was their idiom for a Feſt; and *Breaking of Bread*, for the conſecration of it by this Ceremony: ſo that This was not only the moſt Proper, but the Only Phraſe that could have be'n uſed, to expreſs both That Cuſtom and This Sacrament.

Why St. *Luke* ſhould here give the Bread the honor to denominate, when we found St. *Paul* ſo partial to the Cup; we need ſeek for no other reaſon, but This, *viz.* The Jews uſed ſo to ſpeak; yet is there another.

Thoſe cavilers who had ſo ſtrained to impeach the Apoſt'l, as *drunk with new Wine*, would not have failed to ſlander their Meetings, as drunken compotations, if themſelvs ſhould have profeſſed they met *to drink the Cup*. In This ſtile therefor is wiſely conſulted the honor of the Exerciſe; which is hereby ſo far removed from any ſuſpicion of drunkenneſs, that it is not ſo bad as ordinary Eating; ſo farr from Riotous, that it could not be ſuſpected to be merely Civil. For Breaking of Bread importeth ſo much beyond common Eating, as a Sacrifice did beyond a Supper.

3. *THE PLACE* where this Exerciſe was performed, ſeemeth to oppoſe it's Sacredneſs, and therefor

therefor requireth more than ſuperficial heed. The word in the Greek is κατ' οἶκον: Our received Tranſlation Engliſheth it [*from hous to hous*] ſome Margins [*at home*] Ether of them importing a Common Place, would denote Common Bread: but let us conſider.

The Apoſtl's, oppoſing the Religion legally eſtabliſhed, were neceſſitated to hold Conventic'ls, when they met to celebrate This office, which was abominated, and would certainly be perſecuted by their Rulers.

The Temp'l was a publik place for Jews and Gentiles, It was a *houſe of Prayer for all nations*; bicauſe Natural, Univerſal Religion taught all Nations to pray and praiſe God: Thus far might the Apoſt'ls communicate, as well with their Enemies as Diſciples; and for That reaſon they *continued daily with one accord in the Temple*, as in a place, ſafe bicauſe common to all.

But ſhould they have preſumed There to celebrate This Chriſtian office, and thereby to Upbraid their Rulers for having *deſtroyed the Lord of life*; they muſt infallibly have drawen upon themſelvs, not only certain Diſturbance, bnt certain Deſtruction.

It was therefor abſolutely neceſſary, to cary This office to ſom Other place, wherein they might eſcape both eyes and hands of enemies: And if there were Any to be found that emulated the Templ, as the Tradition did the Sacrifice; That, above All other, might beſt pretend to the honor.

Our Induſtrious *Mede* and *Gregory* have abundantly proved, that the Jews and their Proſelytes, in their greater houſes, were careful to provide a large upper Room for Religious Exerciſes. Such was

That, wherein our Lord instituted This Sacrament, Such (if not the same) was That, wherein *the eleven continued with* Mary; &c. *in prayer and supplication,* to the number of 120. Such That, wherein *Paul* preached when *Eutichus* fell down from the third loft, *&c.*

These large Rooms were caled ὑπερῶα, bicause of their situation on the top of the house, ἀνάγαια either for the same reason, or for the Largeness of the windows, and perhaps τοῖχοι, bicause of their amplitude, by the same ἐξοχήν, as the faireſt pile in a City is caled the *Domo.*

It was but Rational, that the Apostl's with their Disciples, finding it so far from Safe, that it was not Possib'l, to perform This office in the Temple, should provide for their Quiet and Safety; and but Pious, that they should chuse such a Place as might com as neer the Templ as possib'l, both in Greatness and Holiness.

This οἶκος, we again find joined with the Templ, *Act.* 5. The Angel of the Lord commanded the Apost'ls *to preach to the peop'l in the Templ,* vers 20. And in the last verse we find their obedience such, that *daily in the Templ, and* [*in every house*] (if the Translation speak truth) *they ceased not to teach and preach the word of Jesus Christ.* But the Greek speaketh as before: In conformity to the Angels command, *they preached to the peopl in the Templ,* that they might Convert the yet Unconverted, who came thither to pray; and they did the same and more in the οἶκος to confirm those that were already Discipled.

Thus far we have found fair Probabilities: Now I add a Demonstration, not heeded by the abovenamed Learned Authors. Hitherto we have found

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it in the ſigular number, κ' οἶκον, but upon cogent reaſon we ſhall find it in the plural, *Acts* 20. 20. St. *Paul* having convened the Diſciples of *Aſia* thus juſtifies himſelf to them: *I have kept back nothing from you, but have preached publikly, and* (κατ' οἴκους) which may now be more tolerably, thogh not exactly tranſlated) *from hous to hous.*

Now I demand any colour of reaſon for this change of number, other than This plain one: *Aſia* was a large Province, There were Therein divers Churches in divers Cities, and it was proper that every City ſhould have it's proper οἶκον: and conſequently, the Apoſt'l muſt there preach, as from City to City, ſo *from Hous to Hous.* But *Hieruſalem* was no more than One, thogh perhaps greater than two or three Cities: and required no more but One, ſo it were a great Meeting houſe; and There, breaking of Bread might well be celebrated, κατ' οἶκον in the one *Domo.*

As certainly therefor as the Plural number ſignifieth more than the Singular, and a Large Province needeth more Meeting-houſes than a City, and the Apoſt'l changeth numbers in conformity to the need; ſo certain it is, that the οἶκος muſt ſignifie ſuch a Hous, as is appropriate to ſuch a Meeting and ſuch an Exereiſe.

THE TIME when this was do'n, is ſeverally ſtated; one way for *Hieruſalem*, and another for remoter Churches.

1. At *Hieruſalem the Apoſtles and Brethren continued Daily in breaking of bread,* as well as *in ſupplication and prayers:* but it was not, could not be ſo in other places.

Hieruſalem was the Metropolis, There the Apoſtolik College kept their conſtant reſidence; they

deſerted their Secular calings, devoting themſelves entirely to the propagation of the Goſpel, preaching in that Mother-city, and thence iſſuing their Emiſſaries and Orders to other Churches. There, *all that believed were together, and had all things common, ſold their poſſeſſions and goods, and parted them to all men as every man had need*, Acts 2. 45. and 4. 35. This was no more than neceſſary, that thoſe who had nothing but their hands, might not be compelled to imploy them with their time for their bodily maintenance: and in conſequence hereof, when all the Believers were impoveriſhed in Particular, and their common ſtock ſpent; then muſt they be maintained by Contribution from Other Churches, whom their Emiſſaries had converted to the ſame Faith, receiving Carnal things in exchange for Spiritual things.

2. To Theſe Churches therefor another life was neceſſary. Being to miniſter, not only to their Own neceſſities, but to thoſe of the now poor Saints at *Hieruſalem*, they were caled to Work as well as to Believ. To his *Corinthians* our Apoſtle preſcribeth, that *in what ever caling any man is caled, he therein abide*, σὺν Θεῷ, *in Gods name*; and to the *Theſſalonians, That if any one would not Work, neither ſhould he Eat.*

Yet, as the poor Saints muſt have a Portion of their Goods, ſo muſt God have of their Time: The Law had directed to the *Seventh day*. Upon that day they Might, and they Did join with the Jews in their Sabbath Devotions in their Synagogs, as the Apoſtls did at *Hieruſalem* in the Templ: But for *This holy Supper*, That Day was for the ſame reaſon no leſs unfit, than That Templ. What therefor we ſaid of another Place, is no leſs true concerning another Day, neceſſary

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to be conſecrated to this Anti-Jewiſh office.

And what Day more proper than the Next, not only neereſt in Time, but ſuperior in Worth? On the Seventh day God reſted from his work of Creation, and feſted Himſelf in the complacency he received from the view of its perfection. But upon the Firſt day, our Savior triumphed in the accompliſhment of the to Him harder, and to Us happier work of our Redemtion. And as This Office was to take it's time after Reading, Preaching and Prayer, ſo it was congruos that it ſhould ſucceed the Sabbath, conſecrate by the Law to thoſe Offices.

The next day therefor, as every way fitteſt, is ſet apart for this Greater Myſtery, in memory of our Saviors Paſſion and Benefits. This we find expreſly declared, *Act.* 20. 7. *Upon the Firſt day of the week the Diſciples came together to break bread,* τῦ κλάσαι ἄρτον *for breaking breads ſake.*

And for this reaſon was it ſtiled the *Lords day*, as appropriate to the honor of His Perſon, *Rev.* 1, 10. And in aftertimes, *the day of Bread. Chryſoſt. Hom.* 5. *De Reſurrect.*

And ſince we cannot better manifeſt our Love to Him, than by charity to his Members; and this Supper was both an Emblem and a Means of mutual Love; therefore muſt it be attended with Liberality to the Poor, recommended ſpecially at this time by our Apoſtl to the *Corinthians*, as before to his *Galatians*; exhorting, that *Upon the Firſt day of the week, every one ſhould lay by in ſtore as God had proſpered him,* 1. *Corin.* 16. 1, 2.

And for this conſtantly attending Offertories ſake, no leſs than for the influence they had in promoting mutual love among the Communicants, were theſe ſtiled

ſtiled *Feſts of Charity*; under which character St. *Jude* mentions them, as the ordinary exerciſe of all viſib'l Members of the Church, which els had not be'n ſo obnoxious to the *Spots* he complains of.

Yet ſo incorrigib'l was the General ſenſuality, that by *Tertullian*'s time they were relapſed into the ſame profaneneſs, with that reproved in the *Corinthians*: the Feſts forgot their relation to the Lords Supper, and a while after, were baniſhed out of his Church.

For ſom Ages did the now dead Sabbath ly in ſtate, not as ſtill in force by vertu of the law, which it ſelf was dead, but in charity to the Jews; in order to whoſe more probab'l converſion, Chriſtians complyed with them, as far as lawfully and conveniently they Might; and they Might ſo, in all offices of Natural religion; as in their Templ, ſo on their Sabbath, thogh the Sanctity of the One and the Other were equally aboliſhed.

But with This difference, that the [illegible] were, without any Poſitive Command, honored by the Jews as ſo many Chappels of eaſe, even while the Mother-templ ſtood, and therefor were not by the Apoſtl's, firſt conſecrate to this office; But the Lords day was never ſanctified by the Jews, nor upon any other account by the Apoſtls, but adæquately for this Duties ſake; which gave it both Holineſs and Name, not as Succeſſor, but Superior to the Sabbath. And this is worthy our conſideration, not only for the Sacrament's ſake, but the Day's too.

FOR, to derive the LORDS DAY from the fourth Commandment, as it is Inconvenient upon other accounts, ſo it is Miſchievous upon This; that it looſeneth its relation to This office, for who's ſake alone it was dignified, as with the aſſemblies of

of the Saints, ſo with it's title of the *Lord's day*: Nor is ſuch opinion conſiſtent with the practice of the Primitive Church, which for ſeveral ages celebrated Both the Lord's day and the Sabbath: the One for the Jews ſake, the Other for the Sacrament's; which therefor we oght to celebrate as conſtantly (at leaſt) as we do That day; which cannot be duly (bicauſe it needs not at all) be ſanctified without it.

Were this as carefully heeded, as in Scripture it is plainly declared; in Reaſon duly accounted for, and in the Primitive times publikly practiſed; both the *Lords day*, and *His Supper*, would have eſcaped Thoſe Loſſes, which Both of them ſuffer by their ſeparation; the One rob'd of it's greateſt Honor, the Other of its very Being.

For as it is higher Honor to the Day, to be acknowledged an Evangelical Subſtance, than a Legal Shadow, and to be celebrated with This office, than without it; ſo is it not only Leſs Honorab'l, but More Deſtructive to this Holy office; to be ſpoiled both of the acknowledgement due to it, from the Day ſo preferred by it's intereſt; and of Safety from that Neglect, which could never have befallen it, while the Day it ſelf is ſanctified; if that Sanctification were acknowledged to relate to This Performance.

Thoſe therefor who are zelos for the honor of the Day, are for it's ſake obliged to conſider, whether any Sport, or any Labor, can be ſo pernicious a deſecration of it; as the Omiſſion of This Sacrament, who's celebration was the ſole reaſon of the ſacredneſs, both of the Day it ſelf, and of its Eve; which of the two hath the greater intereſt in the Fourth Commandment, as being the ſame Seventh day which God's

God's peop'l celebrated, as thereby conſecrated; yet had not retained any difference under the Goſpel from common days, but in order to the better preparation for the Sacrament, to be receved the Lords day following; and upon That account differenced, not by Feſting as with Jews, but by Faſting, as being no other than a day of preparation.

And ſince neceſſity may drive to Mean condeſcenſions I beg now, not only for the Lord's ſake, but for the Lord's day's ſake; for That day's ſake, in who's behalf ſo many complaints are made, not only To our Governors, but Againſt them: I beg that thoſe who are ſo zelous to have the Day reſtored to its due honor, would do their part to reſtore this Sacrament to its due celebration; whereby the Lord's Day, with his Perſon, would be better righted, than by Sabbatizing, with Rigor more than Jewiſh, but with Worſhip leſs than Chriſtian.

Let us now ſpell all together. The Exerciſes accompanying this conſtant breaking of Bread, Were they not Holy? The Phraſe expreſſing This exerciſe, Is it not proper? The Place, Was it not conſecrated before? The Time, Was it not conſecrated purpoſely? What then can be anſwered to the Apoſtls demand, *The bread which they brake, was it not the Communion of the body of Chriſt?* Or to Our inference? that they were as conſtant in the Holy Communion, as in Common Prayer.

Let what we have met in this Chapter be compared with what we have found in the foregoing; doth it not anſwer them as an Exampl doth a Rule? and is this to be aſcribed to Chance?

Is it by Chance that This Action of our Lord immediatly after his Reſurrection ſo exactly anſwereth

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That immediatly 'foregoing his Death? Is it by Chance that the Apoſtl's immediatly after receving, the Holy ghoſt added Breaking of the Bread to the reſt of their former devotions? Is it by Chance that This is expreſſed by the very ſame word as was the Jewiſh Tradition? Is it by Chance that This was do'n conſtantly every Day at *Hieruſalem*, and every Week in Remote churches? Is it by Chance, that the Day ſett apart for the *Lords Supper* is ſtiled the *Lords Day*? *&c.*

If we can entertein a belief that Chance can work ſuch an univerſal agreement in ſo many Words and Actions of ſo many Perſons, and All in exact conformity, but without any regard to the Tradition; we are in a fair diſpoſition to believ (what too many talk) that This perfect ſyſtem of the world was not commanded into ſuch exactneſs by the wiſdom of a gratios Creator, but jumbled into it by a multitude of lucky hits of rambling atoms.

CHAP. VI.

Objections anſwered.

I. *The Firſt Objection* [That the Tradition may in many things be Novel.]

The moſt ancient records of the Jews mention it: And all parties agree in the main, though not in all circumſtances.

Such agreement could not be either 1. *by Chance, or* 2. *by the Jews conforming their cuſtom to Chriſt's Inſtitution.*

II. *Another Objection* [That we muſt have no Sacrament, becauſe we have no Church-feſts.]

The Apoſtl prevented this Objection by declaring we hereby ſhew forth our Lords death 'till he com: Nor doth he meſure his accuſation by their Eating, but Meeting in the Church: His Argument vers 20. *holdeth more for the Thing, than for the Manner: and muſt be accommodated to preſent circumſtances.*

III. *A Third Objection* [That the Jews uſed their grace-cup in their Houſes, not in their Synagogs.]

Anſwered by four Steps.

IV. *A*

IV. *A Fourth Objection.* [The Univerſal ſilence of former ages.]

Anſwered by ſhewing reaſon for ſuch ſilence.

The beſt modern Critiks have not thereby be'n diſcoraged, but have derived our Lord's Supper from That tradition, thogh they have gon but half way.

V. *The Laſt Objection.* [That Conſtancy is now impracticab'l.]

Anſwered by ſhewing that this impracticablneſs is not the Cauſe but the Effect of forbearance. All publik offices of Church worſhip therefor lengthened, bicauſe the Church found neceſsary to comply with that flight which it could not remedy.

This objection a mere pretence, and cannot hinder any willing perſon.

That Conſtancy is practicab'l, proved by exampl of a Society of noble Ladies.

I HAVE now do'n as much as can reaſonably be Deſired, and more than could reaſonably have be'n expected, or is like to be ſufficiently anſwered, for ſatisfaction of an honeſt conſcience, in the great and neceſſary queſtion; *How often am I obliged to receve the Lords Supper?*

I know no more to be do'n, but that I anſwer ſuch Objections as may barr the truth which I have aſſerted, from entering into mens belief. I am abundantly ſenſib'l how many and great prejudices it muſt encounter, ſo much the harder to remove, bicauſe our great Aw to the Subject forbids us the

uſe of our faculties; and I muſt think my work Defective, and perhaps quite Loſt, if I ſhould leav this part neglected.

The Greateſt and moſt Obvios Objection *viz. That the Conſtancy which I aſſert will diminiſh Reverence*, I have already anſwered at large; and that I might do the ſame to all others, I have not only conſulted mine own mind, but communicated what I have above written to two or three pious and lerned friends, requeſting them to favor me with their Cenſures and Objections, that I might either anſwer them or ſubmit to them. Two Objections I have by that means obteined, which I ſhall anſwer in the firſt place, and then ſuch others as offer themſelvs to mine own thoghts.

1. THE FIRST OBJECTION ſaith, that *The Cuſtom referred to is in many particulars novel, and by which we cannot judge of the practice of the Jews in our Savior's days.*

This ſtrikes at the very heart, and muſt be carefully warded: I ſhall therefor firſt examin what is to be found of the Jews Opinions in the caſe, and then conſider what judgment is thereupon to be made.

1. The Jews think the Practice ſo far from novel, that they believ it as ancient as (it's occaſion) the disbanding of the Camp in *Joſhua*'s days, and the conſequent impoſſibility of the whole Nations bringing their daily offering to the publik place of Sacrifice.

This we have found in Dr. *Caſtel* upon the word עמד where he intimateth, that the people muſt tary for *Samuel*, 1. *Sam.* 9. becauſe he was the עמד. And this ſeemeth confirmed by *Jonathan*'s Targum, which is owned to be elder than our Lord's Inſtitution, and para-

paraphraſeth the word which there ſignifieth Bleſſing, by פרס (whence perhaps our Latin *Pars*) which ſignifieth *Breaking*.

But my learned Objector doth not impute novelty to the whole, but many particulars, and adviſeth me to conſult the *Miſna* in *Berachoth*: I have do'n ſo, and thereby find reaſon enogh to ſuſpect the Jews care or felicity in preſerving their Antiquities, but not enogh to ſuſpect mine own Hypotheſis. Indeed I find them treat the Bread and Wine much like the Apoſt'l; They ſpeak much more of the Later than of the Former, and it is not for a running view to diſcover what difference they put between them. The 7th *chap.* of *Berachoth* beginneth thus, *Three eating together are obliged*, זומן. The word is proper to This exerciſe, and it's derivatives מזמן זימון זמן ſignifie the meeting, which *Elias* thus deſcribeth, *Three or more ſitting at Supper, among whom one as the father of the family, or ſom venerable Rabbi, if ſuch be preſent as a gueſt, is obliged to pray and bleſs the Table with an audib'l voice, as is ſaid*, Pſal. 34. 4. *Magnificate Dominum mecum.* Magnificate, *there are Two at leaſt*; Mecum, *there is the Third: if there be only Two, either of them prayeth privately by himſelf.*

Here, and in moſt of their Writeings, they ſpeak indifferently of the whole, זומן. But if we com more diſtinctly to enquire, what intereſt the Wine hath above the Bread, we ſhall find nothing certain, but what *Shulch: Aruch* tells us, *That they are divided into three Opinions.* 1. *Some ſay the Wine is ſo neceſſary to conſecrate a meal, that though a man eat ſingle, if he can get no Wine, he muſt rather faſt than eat without it; indeed he is not obliged to faſt more than one day.* 2. *A ſecond opinion is, That the Cup of Bleſſing*

is not at all neceſſary, be the number of gueſts never ſo many, 3. *A third ſort ſay with our* Leo Modena, *that it muſt not be omitted if there be three.*

And this laſt Opinion ſeemeth fairly intimated in the *Berachoth* it ſelf, if well interpreted. For in the 8. Chapter, reckoning up the differences between the houſes of *Shammai* and *Hillel*, they thus expreſs the laſt, בא להם יין לאחר המזון ואין שם אלא אותו חבוס: Which words may be thus tranſlated; *There cometh to them Wine for* Poſcænium, *and there is there no other but That very Cup; The houſe of* Shammai *ſay, he bleſſeth firſt for the Wine, and afterward he bleſſeth for the Meat: But the houſe of* Hillel *ſay, he bleſſeth for the Meat, and afterword he bleſſeth for the Wine.* In which words is plain, that all agree that there is Wine, לאחר המזון (as we obſerved them to ſtile that which is bleſſed After Supper.) 2. That there is but one cup for the whole company: and 3. That the בוצע bleſſeth for them All.

But *Zohar* in *Exod. p.* 280. ſpeaketh full to our purpoſe, and nameth the Cup by his proper name, כוס של ברכה *The Cup of bleſſing was not uſed unleſs when there were Three, becauſe of the three fathers which bleſſed, and ſo there is no need of the Cup unleſs there be Three.*

The Reaſon is moſt Rabbinical, *i. e.* moſt Ridiculous; but the Authority is reputed great, becauſe moſt Ancient: and the words are more pertinent and concluſive to our purpoſe, plainly expreſſing how much they ſtood upon the *Cup of Bleſſing*, and what number is required.

UPON This account of mater of Fact, it will not be hard to paſs judgement: which I ſhall come to by ſteps.

1. WHETHER

1. WHETHER in our Savior's days they putt ſuch difference between the Bread and Cup, is not neceſſary for us to determin; for the Apoſtl's Argument will go as ſtrongly (thogh perhaps not altogether as gracefully) without it, ſince his partiality to the Cup may otherwiſe be fairly accounted for.

1. Becauſe we have ſeen from other pens, that the Greeks underſtood the uſe of the Grace cup, but we meet no ſuch foot-ſteps of their Breaking of bread; and it was reaſon the Apoſt'l ſhould rather bild his inferences upon a cuſtom which they knew, than upon One which they knew Not.

2. Becauſe Bread was never diſtribnted After any Other Supper but only the Paſchal, and was Then attended with a form of words ſounding much like that which our Lord uſed in his Inſtitution: Since hence appeared ſom danger, leſt the *Corinthians* ſhould miſtake our Lords meaning, it was fit the Apoſt'l ſhould clear it; which he doth almoſt as plainly as if he had ſaid, *You know the cuſtom of cloſeing a Feſt with a Cup of bleſſing, and you may know the cuſtom of the Jews diſtributing a Cake after the Paſover; and probably you may think our Lord intended that his Supper ſhould be meſured, not by the Cup which was uſed after All Feſts, but by the Bread which was ſo uſed only after the Paſſover. But I tell you, I have receved from the Lord himſelf, that you muſt celebrate his Supper as often as you drink the Grace-cup.* Here is ground enogh for his Argument and all its turnings, and we may ſafely ſpare the trouble, either of enquiring or contending for the equal or unequal frequency of the ordinary Bread.

2, WERE the Jewiſh *Miſna* or *Talmud* directly againſt

againſt us in ſom material particulars; it were more reaſonable to reject their Authority, than ſo Neceſſary and ſo Exact a Key. That we may ſee the reaſonab'lneſs of This aſſertion, it will be fit to ballance them.

1. If the Jewiſh Doctrines in maters of their dearest Law, be apparently changed from what they were in our Savior's days, we oght to ſuſpect their care not to have be'n greater towards a Tradition: Let us then compare what our Lord ſaid, with what their *Talmud* now ſaith. The Goſpel informeth us, *Luke* 14. 5. that our Lord *ſpake to the Phariſees and Lawyers, ſaying, Which of you all have an Ox or an Aſs falen into a pit, and will not ſtraightway pull him out on the Sabbath day? And they could not anſwer him to theſe things*: Which yet they might have do'n, if their Then Doctrines had be'n agreeable to thoſe of the *Talmud*; which forbiddeth to pull him out, but alloweth to carry meat to feed, and if need be, ſtraw to ſupport him in the place.

And accordingly *Munſter* furniſheth us with a pertinent ſtory out of the *Saxon* Annals. A Jew (ſaith he) fallen into a Jakes on a Sabbath, would not be draw'n out, but have meat brought him thither; which the Biſhop hearing of, required that the ſame honor ſhould be paid to the Chriſtian Sabbath; ſo the poor Jew ſuffered two days penance for the *Talmud*'s ſwerving from ancient practice.

I pretend not to equal any evidence with the Goſpel: It is ſufficient that I hence inferr, that we may not argu from their preſent Cuſtoms to their Ancient, ſo as to reject any probab'l light; eſpecially when ſo confirmed as we are by ſome of their Rabbies.

3. SEEING

3. SEEING ſo great a party of them ſo ſtate their Tradition, as moſt exactly jointeth with the Apoſtl's diſcours; we have greater reaſon to believe Them than their Oppoſits, to be in the right.

This, not as an arbitrator between the diſſenting Rabbins, but in defence of my Hypotheſis from my worthy Friends Objections; I thus confirm from the exact agreement which I found between the Apoſtl's Argument and That Cuſtom ſo ſtated.

This Agreement muſt proceed ether 1. *from Chance*; *or* 2. *from the Jews accommodating their Cuſtom to our Lords Inſtitution*; *or* 3. *from our Lords accommodating his Inſtitution tc the Jewiſh Cuſtom.*.

It was not from either of the Former.

Therefor it was from the Laſt.

That the Diviſion is adæquate needeth nó proof: For Ether it muſt be by Chance, or it muſt Not, (ſince there can be no midl between the two ends of a Contradiction) If it were Not by Chance, then ether That Cuſtom muſt conform to This Inſtitution, or This to That: (For they cannot meet unleſs *Mahomet* go to the Mountain, or the Mountain com to *Mahomet.*)

The Aſſumtion I thus prove by parts.

1. *It cannot proceed from Chance*: Such a concurs, of ſo many and ſo crooked particls, can be no more imputed to undiſcerning chance, than can the meeting of the letters in the diſcurs it ſelf. Chance may do one thing well; we ſay a blind man may ſhoot a Hare, but he cannot ſhoot multitudes without miſſing one.

When a FINE is levied in Court, the Chirographer writeth two Copies at a competent diſtance in the ſame Parchment: In the ſpace between them

he writes two or three letters; then he cutteth the Parchment in the middle indenture wiſe, ſo as to divide thoſe Letters, leaving either indenture ſom part of each; that upon any occaſion the counterparts compared together, may by ſo many agreements vouch either for the other.

There happened a queſtion between three parties, concerning the conditions of a Fine levied time out of mind; Two of the contenders produce for proof of their pretences, common Parchments, atteſted only by their Fathers: The third produceth an Indenture of Fine, tranſmitted to him by his Father, with its counterpart, which (by I know not what means) he had obtained out of the Scriptoire of another and that an advers Family: He applieth the One to the Other, ſheweth their exact agreement in every word of the Writing, every turning of the Indenture, and every ſtroke of the divided Letters; and proveth this could not be the effect of any colluſion, bicauſe there had ever be'n, and ſtill continued, a mortal feud between his own Family, and That whence he had gotten the counterpart.

If this be our preſent Caſe, we are to conſider two things: Firſt, the agreement of the Counterparts; and Secondly, the impoſſibility of Colluſion.

1, The Agreement of the Apoſtl's Argument with the Thus ſtated Cuſtom, we have fully diſcovered.

1. In the Body of the diſcours in either Chapter. In the 10th *chap.* both Bread and Cup caled by their proper Jewiſh names, and under Thoſe very names urged to be the Body and Blood of the Lord. In the 11th *chap*, the Argument no other way, Rational; This way, Unanſwerable; many words and Aſpects of words, no other way accountable; This way, Ne-

Neceſſary: the Charge otherwiſe to be evaded; This way, Unavoidab'l: In the whole, not one word, or order of words, impertinent, deficient, or ſuperfluos.

2. In the Indenting, every reeling ſtep, exactly jointed with the anſwerably crooked proceſs of the Argument. No diſcours in the world ſo full of odd bizarreries; every one this way rendered rational, clear, and convictive.

In the 10th *chap.* the names of Both elements induſtrioſly ſo Varied, as to anſwer the Jewiſh ſtile; and ſo Tranſpoſed, as to anſwer the Apoſtl's argument. In the 11th *chap.* the Demonſtrative *THIS* affectedly inculcated, the ὁσάκις inforcedly appropriate to the Cup, thogh diſtributed in like manner with the Bread. The Bread honored above the Cup one way, and the Cup above the Bread another way.

3. Letters ſo cut aſunder, that in the Apoſtl's diſcours we find but one half, not to be read'd but by ſupplying the other half from the Tradition. *This* without an object, ὁσάκις without a bottom, look like tails of Letters without heads; but by application to This Cuſtom, becom fairly legib'l.

So exact agreement in ſuch ſtrange variety! one would think God's providence here acted the Chirographer, managing the Apoſtl's Pen in ſuch a ſingular manner, that after the death of all Witneſſes, and loſs or embeazling of all other Evidences; we might by this multiplied ſutableneſs, be armed againſt all doubt, which either malice or careleſsneſs of the Jews, forgetting or corrupting their Tradition, might bring upon us.

THE other part of my Aſſumtion is, that *This*

Agreement could not be the iſſu of the Jews conforming their practice to our Lords Inſtitution: For the greateſt *Care* maried to the greateſt *Wit*, Could not produce ſuch an offspring; and the Jews Would not employ ether the One or the Other to ſuch a purpoſe.

1. It were extravagant credulity to believ they *Would* employ ſuch *Care*. Their very differences concerning the Traditions of their Fathers, is abundant evidence that they minded not their agreement or diſagreement with our Scriptures: And their known zele againſt our Lord and Apoſt'l, is a yet greater one, that they would not be more careful to explain the One's inſtitution and the Other's argument, than all the Fathers of the Chriſtian Church have be'n.

Shall we believ their eſteem for their *Gamaliel*, ſo much greater than their hatred of Saint *Paul*, that they ſhould be more than maſorically careful, to contrive a way whereby to make ſuch a diſcours, worthy the Diſciple of their ſo famous Maſter? Do they ſo glory in their anceſtors crucifying the Lord of Life, that they put themſelvs to great care and coſt to adorn the Monument, which himſelf raiſed to his own memory, and That with ſuch Figures as ſhould blazon His great Goodneſs and Their great Wickedneſs? Were the Jewiſh Rabbins ſo much more careful of Chriſt's worſhip than the Fathers of his own Church; that when Theſe had loſt the Key which muſt unlock his Oracl's, Thoſe took the pains to make a new one? Whoever can believ this, ſhall never from Them receve the thanks which he ſhall deſerv for ſuch exorbitant charitv.

2. To believ their *Wit* capable of finding out ſuch an

an invention, is no leſs incredib'l. So many wheels, ſo many motions, all ſo ſmoothly and ſo ſtrongly cooperating; ſo remote from the common practice of All other Nations, ſo ſuitab'l to the humor of their Own, ſo exactly fitting every titl of the Apoſtl's diſcourſe, and the circumſtances wherein it was written, was ſure above all human Wit to invent.

Many diſcoveries appear obvious when made, which yet for thouſands of years eſcaped the ſagacity of all mankind: The very difficulties and odneſſes of the Apoſtl's diſcurs have be'n ſo far from Smoothed, that many of them have not be'n Obſerved, by any Chriſtian Critiks or Commentators, and perhaps might not have be'n ſo now, had not their agreement with This Key occaſioned it.

It is not to be believed that the Apoſt'l ſhould make the leaſt fals ſtep, drop the leaſt ſyllab'l that ſhould be Impertinent, much leſs that ſhould be Miſchievos to his deſign: And the account that is to be given of them, muſt equal the ſum to a farthing: Whoever will ſuppoſe the Diſcours worthy of a reaſonab'l man, much more whoever will ſuppoſe it worthy the Holy Spirit; if he reject what I offer, Let him to his ſtudy, let him ſummon together all his faculties, let him uſe as much liberty of invention as he pleaſe; and if he can find out any Hypotheſis that ſhall ſo cleverly anſwer all the Phænomena, *Reſponſa vel manus dabo.*

Since therefor Chance could not, and the Jews neither Could nor Would, conform their practice both to our Lord's Inſtitution and the Apoſtl's diſcurſe: The concluſion muſt be, That both This and That were conformed to the Jewiſh practice: And

I thank my worthy Friend for giving me occaſion to confirm what I have ſaid by this Reflection.

II. ANOTHER OBJECTION ſaith, That if our frequency in celebrating the *Lords Supper*, muſt be meſured by ſuch a Grace-cup; Then, ſince there can be no ſuch Grace-cup where there is no Feſt (no more than there can be an end without a beginning, or an Adjunct without a Subject) it will be as neceſſary that a Feſt ſhould alway uſher the Lords Supper, as that the Lords Supper ſhould attend every Feſt: and ſo the revers of our Hypotheſis, will no leſs ſeverely reprove the Univerſal Church of Chriſt, for Not feſting in All meetings; than did the Apoſt'l the *Corinthians*, for not honoring the Lords Supper in them All: but every particular member of Chriſt's Church will be blameleſs, 'thogh he never communicate in ſuch manner as by his Church-officers he is invited to do; ſince he is to do it only *ſo often* as he obliged by That Practice, whence Chriſt's Inſtitution was derived; *i.e.* only ſo often as a Feſt is to be cloſed with a cup of bleſſing.

Upon the death of our Parents we are no longer obliged to honor their Perſons, but only their Memories; and upon this account, all that we have ſaid, ſeemeth to free us from any other duty towards This Inſtitution, but That of ſpeaking and thinking honorably of it.

For if This be bilt upon a Feſtival Tradition, then will the Apoſtl's declaration of our Lords will, oblige Us to do This, *as often as* They did That, but no oftener. His argument muſt be good againſt the *Corinthians*, and All other Churches that might irreverently Feſt in the Church: But when the Coun-

cil

cil of *Laodicea* baniſhed Feſting thence, they ſent This Sacrament into the Same baniſhment with it: This we cannot deny, ſince we have proved that the Apoſtl hath declared the Lords Supper, an inſeparab'l Adjunct to Feſting in the Church; but ſtill an Adjunct, which therefor muſt accompany its Subject, whether in Life or Death: We muſt do This as often, but only as often, as we do That, which now we never do.

This Objection deſerveth our Anſwer, not ſo much for its dangeroſneſs, as for the occaſion it miniſtereth, for a more clear ſtating our duty, in accommodation to ſo great a change.

And to cut off at one blow all its power, we muſt obſerve, that the Apoſt'l hath prevented it by an expreſs claus added to vers 26. which ſhews This not to be Mortal as are our Parents or any Cuſtom: we muſt *ſhew forth his death* (not only *while Feſting continued* an Eccleſiaſtical exerciſe, but) *till he com.* Whereby he putteth it out of the Church's reach, in point of *Duration*; as before he had do'n, in point of *Conſtancy*.

He had proved it to be by our Lords Conſtitution, impoſſib'l to be omitted in any of their Church Feſts; bicauſe They muſt do This, yea they actually did it, as often as they drank That Grace-cup, which they conſtantly drank in every meeting.

And that this humor might not fall upon another part, he furthers tells them; That thogh they ſhould omit the very Grace-cup it ſelf, yea, thoſe very Feſts it muſt attend, or what ever other way they ſhould invent; All muſt be unable to free them from the Immortal obligation, which they had as litl power to Aboliſh as to Intermit: ſince it muſt equal the

the World in Duration, as well as their Feſts in Conſtancy:

This therefor, thogh a Poſitive Law, is no leſs Indiſpenſib'l than a Moral; and the Church hath as much power to Diſpens with the Law againſt Murther, as with This; whether by ſapping the Foundation, or battering it with a Contrary doctrine.

EITHER therefor That Council which forbad Feſting in the Church was Heretical, and then future ages muſt reſtore it by *poſtliminium*; or elce the adequate foundation of this duty, was not *EATING* but *MEETING* in the Church.

And that This later is the caſe, we have the Apoſtl's clear Intimation (at leaſt) if not his expreſs Declaration. For however at That time, their Feſtings were as frequent as their Meetings; and on the the other ſide, their Miſdemeanors were not in the manner of their Meeting, but in That of their Feſting; yet in his thrice repeated charge, he doth not lay his accuſation againſt Their Feſts, but againſt their Meeting, eſpecially *vers* 20. *When ye com together into one place, it is not to eat the Lords Supper.*

From which words (eſpecially if helped with the mentioned clauſe of *ver.* 26.) it plainly appeareth; that it Then was, and Ever muſt be the duty of All Chriſtian Churches, to celebrate the *Lords Supper* when ever they Meet in His houſe: Otherwiſe, the *Corinthians* muſt be unjuſtly arraigned as Criminal, having broken no Obligation.

God forbad Perjury, in This ſtile [*Thou ſhalt not take*] (in the Hebrew it is, *Thou ſhalt not lift up*) *the name of the Lord thy God invain.*] The Phraſe is bilt upon their then Cuſtom, of *lifting up the hand* in the name of God. Our form of Swearing is not by *lifting*

ing up the hand above the head, but perhaps by *bowing down the head* to the hand: yet no man pretends the power of the Law aboliſhed with the Ceremony it ſeemeth bilt upon; ſince the Obligation dependeth, not upon the variable Circumſtance of Swearing, but the indiſpenſibl Connexion between our Oath and Truth.

Juſt ſo it is here, This Inſtitution relates to Feſting, as That Law did to lifting up the hand. This requireth that our *Lords Supper* ſhould accompany All our Church-meetings; as That doth, that Truth ſhould accompany All our Oaths; therefor the Church may be as Innocent, and the Obligation as Firm, after the One alteration in the manner, as after the Other.

AND 'tis worth our obſervation, with what temper ſhe hath ever proceeded, that in the Great Changes ſhe found Neceſſary to make, the Sacrament might not loſe it's right.

It ſeems not an Accidental, but Subſtantial circumſtance, That This ſhould be Inſtituted In and After Supper; and conſequently, that it ſhould be Celebrated in the ſame Seaſon; neceſſary both to anſwer its Title [the *Supper of the Lord*] and the Tradition whence it was taken: Yet to celebrate it before day, appeareth by the unqueſtionable teſtimony of *Pliny*, to have be'n the practice in *Trajan*'s time.

But That Perſecution which Neceſſitated, did thereby juſtifie ſo Great a variation. They were denyed the uſe of their Publik Churches, if they had Any: their malicios enemies watched all opportunities to *mingl their blood with their Sacrifices*: Either therefor they muſt do this before day, or not at all.

This was a great Change, but no Robbery: for the Sacrament loſt not ſo much as it's Name by it, but ſtill continued to be caled the *Lords Supper*.

That change the Emperors Perſecution made neceſſary; and a worſe Perſecution made a Greater one no leſs ſo. The unbridled luxury of the people turned it from the *Supper of the Lord*, to a *Feſt of Bacchus*; and it ſeemed impoſſib'l to reſcu it from that Metamorphoſis, but by turning it from a Deſerte after Supper, to a Break-faſt in the Morning.

AND thogh this ſeemed a Greater change than the Former, as taking away not only the Seaſon of the Supper, but the very Nature of a Feſt; yet was the Church careful to ſave the Inſtitution harmleſs.

The Day, firſt conſecrate to This office, ſtill enjoyeth the title of *The Lords day*, and of a Feſt. Four Councils declared it heretical to Faſt, and many Canons forbad to Kneel upon That day; it is honored with a Preparatory Vigil, and a Communion-Service; and every Other Holiday (if they be not expreſly conſecrate to Faſting) enjoy the ſame honor and title of Feſtivals.

And why (I pray now) why all this care? Why ſo great a Solœciſm to *Faſt upon our Lords day*? Was he indeed (as the Scribes and Phariſees charactered him) *a riotos perſon, and a Wine-bibber*? If He were, yet certainly St. *Michael* and all Angels are not, nor were All the Saints ſo. *John the Baptiſt came neither eating nor drinking*. St. *Paul* was in *faſtings often*; and many other Saints are honored as ſuch, for their very Abſtinence. How can it be congruos, that the Angels ſhould delight in That, whereof they are by Nature Uncapable; or the Saints in That, which by Grace they Shunned.

But

But granting this, Why then muſt their Eves be Faſting-days? What ſtrange meetings of Contradictions are theſe? That they who in their lives loved and practiced Faſting, ſhould after their deaths delight in Feſting; and yet their very Feſting-days be honored by a Faſting Uſher?

Suppoſe This be only a Preparative, To what purpoſe ſuch a Bedel? Muſt we Therefor Faſt upon the Eve, that we may have the better ſtomach to the following Feſt?

This Reaſon may perhaps pleaſe an Epicure: but a Chriſtian will require a Better. And what Better can there be, than we are now obſerving? *viz.* the conſtant Practice of All mankind, and particularly of Chriſtians, celebrating the worſhip of God with Feſting; not abrogated, but thus improved, that the *Supper of the Lord* might be it ſelf a Spiritual Feſt, attended with a Corporal one, and uſhered with a *Vigil*; the One proper for its genuine Celebration, the Other for our Preparation to it.

Nor hath the Apoſtls argument ſuffered more by this change, than our *Lords Supper*: the only difference is this, That before, it concluded by Enthymem, and now by Syllogiſm.

While the cuſtom continued of *Eating this bread and drinking this cup* in Every Meeting; the concluſion without more ado followed, *Ergo, he that eateth this bread and drinketh this cup unworthily, is guilty.* But now it requireth the aſſiſtance of an *Aſſumtion*, which Then was, and the Apoſtl ſuppoſed would Ever be ſelf-evident, *viz.* that *as often as they met together, they ate this bread and drank this cup.* And thogh the 27th *verſe* ſeemeth to have loſt its force, bicauſe we do not *eat that bread and drink that cup*, as the *Corinthians*

rinthians then did; yet the 20th ſtill retaineth its ſtrength; and we are guilty of the ſame charge, of *ſo coming together as not to eat the Lords Supper.*

AND if any Claus in the Apoſtl's whole Diſſertation reach us, That charge muſt needs do it. None of the reſt can reach us point blank, but only compaſs, and by Analogy with thoſe ſenſual Debaucheries, againſt which they were leveled.

It cannot now be ſaid, [*one is hungry and another is drunken*] nor can any other of thoſe Characters fit us, by which the Apoſtl deſcribeth the profaneneſs he impeacheth.

But we think our ſelvs obliged by Analogy to infer, that as Their Senſual unworthineſs made them guilty, where they abuſed a Senſual Feſt; ſo any Spiritual unworthineſs will make Us ſo, if by it we profane a Spiritual one; and for this Analogical reaſon we alſo muſt examin our ſelfs, *&c.*

Now if this ſeem obligeing in point of Worthineſs, much more muſt it be ſo in the Performance it ſelf: For he diſputeth for That, not only by Analogy, but Point blank. We find no Reproof, becauſe no Mention, of any but Senſual or Schiſmatical unworthineſs in the *Corinthians*; but Expreſs, and thrice Repeted inculcation of their Meetings, as diſhonoring the Lords Supper in Them, by conſequence derived from the neceſſity of their connexion.

Either therefor we are quite out of the reach of his Threats, bicauſe we are free from the Character he Reproves; or if we are Not, then are we moſt expoſed to That now mentioned, which is bent againſt their *So Coming together as not to eat the Lords Supper*; ſince That, and only That, can literally be charged upon us.

And

And ſince his Cautionary precepts were alſo levelled againſt the Sin Reproved; they muſt needs ſtrike more directly upon That Omiſſion, wherein we are equally guilty; than upon the Unworthineſs, wherein we cannot be ſo.

And That inſeparabl connexion between the Churches meetings and the Lords Supper, which he ſo induſtriouſly proveth, muſt needs concern us more than any ſuch kind of unworthineſs as he mentioneth Not; ſince That is to continu till the end of the World, by our Lords own Inſtitution; and This is not condemned but by Our own Reaſon, in conſequence of the Apoſtl's reproving another kind of gilt whereof we are uncapabl.

If therefor we muſt accommodate the Apoſtls Diſſertation to the change, ſo as to ſhun the Unworthineſs Not expreſly forbidden; much more muſt we do ſo in the Conſtancy, ſo Expreſly and Induſtrioſly enjoyned The connexion between their Meetings and their Feſts, the Apoſtl did not bicauſe he needed not mention, their daily practice making it abundantly manifeſt; but That between Them and the Lords Supper, he proved inſeparab'l either by Intermiſſion or total Abolition: The Former connexion the Church changed, the Later ſhe cannot.

We therefor are, and ever muſt be obliged in All our Church meetings, (provided they be not expreſsly conſecrated to Faſting) to celebrate our Lord's Supper 'till he com; nor can any thing, that any Church hath do'n or Can do, ſlacken the obligation.

III. IT may be further objected, That the Jewiſh Cuſtom concerned not Religious Worſhip, but Domeſtik Feſts, to which our Lords Supper is oppoſed

oppoſed by the Apoſtl, as worthy of greater reverence, ſaying, *What? Have ye not houſes to eat and drink in, or deſpiſe ye the Church of God?* Since therefor the Grace-cup was to be drunk in their Own houſes, and This in the Church, how can the One be derived from the Other?

I anſwer This Objection by ſteps.

1. It is not requiſite, that the Succeſſor ſhould anſwer the Predeceſſor in all Circumſtances: Yea, the One may be oppoſed to the Other in very material Ones, provided they agree in the Principal: The Apoſt'l, even when he pleaded Chriſt to be the tru Sacrifice, oppoſeth his blood to that of *bulls and goats*, as in other reſpects, ſo in This of Frequency: Thoſe were offered often, This but Once; yet were Thoſe types of This.

2. This Inſtitution agreeth with That Tradition in it's Principal deſigne; and That, as the Antitype ought to do with the Type, the Body with the Shadow; which they muſt ſo Reſemb'l, as to Excel.

The Primary and Ultimate deſigne of the Tradition, was to bleſs God for their meat and drink; This in our Sacrament is improved by doing it for That Fleſh and Bloud which are *Meat indeed and Drink indeed*; immortal and giving immortality, and thereby exceeding Manna it ſelf.

The Immediate deſigne of the Tradition, was to ſupply the want of that Particular ſolennity, of Sacrificeing, which the Law firſt preſcribed as Reaſonab'l, and then diſpenſed with, ſo farr as it became Impracticab'l. When their diſtance from God's hous diſabled them from Sacrificeing There, where alone it was lawful; they made their own Houſes ſo many Chappels of eaſe, their Tables ſo many Altars,

and

and their Meat ſo many Offerings; believing what the Apoſt'l afterward declared, that our meat is *to be receved with thanksgiving, for it is ſanctified by the word of God and Prayer.* But we now need no ſuch Shift, God's hous is ſo neer our Own that we want no Chappels of eaſe; and we cannot Anſwer the Reaſon of the Tradition, without exceeding it's Circumſtances: They broght their meat to God's hous by Imputation, bicauſe That was the beſt that They could do: and We bring Ours to God's hous in Reality, bicaus This is the beſt that We can do. Did we not, we could not pretend to anſwer the Intention, which is the Soul of the Tradition: For thereby the Jews declared their deſire and endeavor to have ſacrificed in God's own hous, if it had be'n Poſſibl; which We muſt not Imitate but Contradict, if we ſhould not do it when it is ſo eaſy.

3. This difference of Place, ſpeaks the *Lords Supper* ſucceſſor, not ſo properly to the Tradition (which was it ſelf but a *Succedaneum*) as to the Legal Sacrifices themſelvs. By a motion of reſiliency, it paſſeth through the *Succedaneum* to the Principal: Yea, and the very Principal, it anſwers, ſo as to exceed it: and therefor required a Place Superior, not only to their own houſes, but (if poſſibl) to the Templ it ſelf.

The Apoſtl maketh This an Inſtance of the greater dignity of Chriſt's Prieſt-hood, that he entered into a Holier place than did *Aaron* or his ſeed: Since therefor this Bread and Wine hath a better title to Chriſt's Body and Blood, than had the fleſh and blood of Bulls and Goats, and yet Thoſe might not legally be offered but at God's Houſe; and ſince This very Tradition profeſſed to do what poſſibly could be do'n,

do'n, to Feſt before God in his own Houſe; it was not ſuitable either to the greater dignity of this Holier Sacrifice, or to the very ſignificancy of the Tradition, that it ſhould be celebrated (except caſe of neceſſity) in any other than God's own Houſe.

4. As the dignity of the Sacrament, ſo the intereſt of the Poor too (Chriſt's body in another ſens) caled for This tranſlation.

The Rich make as many Feſts as Meals, and were their own Tables the Altars, might celebrate daily Sacraments: But the Poor (to whom our Lord bears as great affection as to his Supper) ſeldom eat Three together (which is the neceſſary Number) or drink Wine (which is the Neceſſary Mater) and for this dubl defect muſt be excommunicate; thogh guilty of no other falt, but (what they certainly repent) their Poverty.

What therefor they muſt otherwiſe have loſt, they gain by the publikneſs of the Place, which alſo gains the greater number: So the Poor gain the Feſt, the Table gains Gueſts, and the Tradition gaineth greater perfection, by being ſo Anſwered as to be Outdo'n by the Sacrament.

VI. THE moſt Obvios OBJECTION (or Prejudice rather, which hath more force thogh leſs weight than an Objection) cometh from the Univerſal ſilence of All ages, in a Subject of ſuch importance. For it ſeemeth utterly incredib'l, that in ſo many hundreds of years, and thouſands of Books, we ſhould not meet one word that ſo much as intimateth this derivation of the Sacrament from the Tradition, which might juſtly require to be moſt plainly Manifeſted.

But

But This Objection, however big it looks at firſt ſight, will hardly ſtand a ſtrict examination, or reply upon what ſhall be anſwered.

For ('pray' Reader) conſider, Where will you expect ſuch an account? From the Primitive ages? They thoght it needleſs: From the Later? They thoght it Prejudicial.

1. The PRIMITIVE ages thoght it Needleſs to give ſuch an account in their Writings, becauſe they conſtantly gave it in their Practice. It would have be'n a diſparagement to the Inſtitution to have writen upon it, as the bungling Painter did upon his rude pieces, *This is a Cock, This is a Bull, &c.* and it would have be'n a fulſom officioſneſs to inform a Reader what he daily ſaw with his eyes.

The Reaſon of every Negative ceremonial Law, was at the time of ſtabliſhment legibl as the Letter: but in following Generations almoſt utterly loſt, till *Maimonides* diſcovered, that moſt of them pointed at ſom Idolatrous Ceremony, at That time practiſed by the neighbor Nations, and therefor forbidden the Jews, upon the ſame account as were their daghters.

And the ſame is the caſe in moſt Poſitive commands: Generally ſom preſent cuſtom declares the contents, thogh afterward by degrees, it wears into more and more obſcurity, and in proceſs of time grows utterly illegib'l.

I inſtance only in the Other Sacrament. Both Scripture and Antiquity have be'n altogether as ſilent concerning the Origination of That, as of This. All that we read of it in the Goſpel amounts to no more but This, that *John* miniſtered it, the People received it, and the Phariſees queſtioned, *Why Bap-*

tiſeſt thou, if thou be not the Chriſt, nor Elias, *nether that Prophet?* No Evangeliſt thought fit to expound the Reaſou either of the Action or Objection, bicauſe the Then knowen cuſtom ſufficiently manifeſted it; which yet was loſt as much as This to many Generations, thogh now retrived and generally owned by the Learned. And why ſhould not This ſhare with That, the right of *Poſtliminium*, as it hath do'n the loſs?

2. LATER ages deſired to hide any ſuch notice. They bent their endeavors to advance the honor of the Sacrament to the higheſt pitch of veneration, and might well ſuſpect, leſt ſuch a diſcovery ſhould depreſs it's eſteem. They ſaw how ſhort the Greek Feſts fell, not only of Jewiſh Piety, but Ordinary Sobriety, and thought ſo baſe a deſcent, too great a diſparagement to ſo venerable a Myſtery; which they therefor conceived might loſe much of it's honor, if it's pedigree were not caſt into the den of time, to be there devoured.

And who can ſecure us, that upon This very reaſon we may not have loſt ſom of the Primitive Writers informations in this particular? We know the labors of Earlier ages lay at the mercy of the Later, to be ether preſerved or ſuppreſſed, as they ſhould judge moſt ſuitable to their own conceptions; we know how induſtrious they have be'n to ſtrain their inventions, for dignifying the Sacrament, with ſuch myſteries as may dazel our underſtandings; and it is hard to imagin, they ſhould be very careful to preſerve any ſuch Papers, as might bring light to confute their deareſt Opinions.

Whereas I thus diſtinguiſh between the *Primitive* and *Later* ages, under the *Later* I comprehend ſuch as

as com neerer the Primitive, than That word uſually ſignifieth. A hundred or two of years, is litl in compariſon to fixteen or ſeventeen hundred: Yet was it enogh to bury out of ſight and memory many a good truth, ſpecially ſuch as did not agree with the palate of writers: And within That time (it is plain) this holy Sacrament was honored with many changes hardly reconcileab'l to our Lord's Inſtitution: For the Fathers of the Church in zeal againſt the abuſes it ſuffered by the Luxury of the peop'l, bowed the ſtick ſo much the contrary way, that they diveſted it of the very nature of a Supper.

Tertullian floriſhed within the ſecund century; and He witneſſeth that in His time, *where as our Lord commanded it at meal time, yet they Alſo receved it before day*: Where, that the word ALSO importeth addition of a New ſeaſon without abolition of the Old, appeareth by *ca.* 3. of the ſame coron. *We receve the Euchariſt from the hands of the Prieſt, tempore victus* at meal time (N. B. Supper was of old the only ſet meal.)

If between theſe two ſayings of the ſame father in the ſame book there appear contradiction, St. *Cyprian*, (who lived not long after) helpeth us to reconcile it: For we [a] have found him teſtify, that in His time they ſo compounded between Obedience to our Lords Command, and Zele for the Sacraments honor; that in the Morning the Prieſts communicated with the Peop'l, and at Supper without them.

And this way of Exalting the Sacrament by de-

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[a] *Part.* 1. *Ch.* 11. *n.* 4.

veſting it of all, that might miniſter to intemperance, putt a toy into ſom heads, that it were beſt to lay aſide Wine and fill the cup with Water only.

Againſt this Innovation did St. *Cyprian* write an expreſs to *Cecilius*, wherein he urgeth our Lords Command and Exampl for *a mixed cup*. But finding himſelf preſſed with an Objection, that if we muſt follow our Lord's exampl, we muſt celebrate not in the Morning, but the Evening; he could find no better anſwer than This, that *our Lord muſt ſuffer in the Evening that he might fulfil Prophecies and becom the Evening Sacrifice: But by the Euchariſt we commemorate his Reſurrection in the Morning.*

That our Lord conſecrated a mixed cup he confidently aſſerteth, but confirmeth it with no ſtronger reaſon than This, *The divine Scripture in the Apocalyps declareth that Water ſignifieth the Peopl, and Wine ſignifieth Chriſts bloud: So in Sanctifying the cup of the Lord, water alone may not be offered, nor wine alone: for if* the Wine *be alone, Chriſt beginneth to be without Us; if water alone, the Peopl begins to be without Chriſt: but when Both are mingled, and by a confuſed union joined together, then is Perfected a ſpiritual and heavenly Sacrament.*

I appeal now to any ſerios reader: can he imagin That to be a competent reaſon for celebrating in the Morning, that ſo plainly contradicteth both our Lord's Inſtitution and the Apoſt'l's declaration, which concurr to make the Sacrament commemorate, not our Lords Reſurrection, but his Death? Or can he take That reaſon for current, which maketh our Lord's Inſtitution relate to an Allegory, not heard of 'till we know not how many years after?

That our Lord conſecrated a mixed cup, *Juſt. Martyr*

tyr, Clem. Alex. &c. agree with our *Cyprian*, led by undoubted tradition; But if we wilbe ſatisfied upon what reaſon he did ſo, if we will not take ſuch *wampampeak* for payment, we muſt needs jump over our own fathers, and pitch upon the Jewiſh records; which declaring the cuſtom of that peop'l, in That time, and Thoſe circumſtances, give us this fair account; that the cup which our Lord conſecrated was the Cup of bleſſing, which (as we have proved out of their *Miſna*) muſt neceſſarily be mingled of wine and water.

Nor have the learned of this inquiſitive age, thoght this cours guilty of unreaſonablneſs in it ſelf, or irreverence towards their anceſtors: They have indeed go'n but half way, yet thereby have directed us to go throgh the remainder. *Whether our Lord in his Inſtitution adopted ſom Jewiſh Tradition?* is at leaſt half the queſtion, And this is affirmed by ſeveral of the moſt celebrated Critiks of this Century.

Our admirab'l Dr. *Hammond* in his excellent Annotations, hath ſaid enough to juſtifie me from affectation of novelty, in That Half which relates to our Lords Inſtitution, thogh without an eye to the Apoſtl's Argument and our Duty.

On *Matth.* 26. 26. He hath this Paraphraſe: *And whileſt* Judas *was there, before any of them was riſen from the Table, Jeſus, in imitation of the Jews cuſtom after Supper (of diſtributing Bread and Wine about the Table, as an argument of charity —— inſtituted the Sacrament of the Euchariſt, as a conteſſeration of charity among all Chriſtians——telling them that this taking and eating, was now inſtituted by him as an holy rite, &c.* And *Luke* 22. 20. he thus Paraphraſeth, *In like manner after they had do'n eating, he took the cup of charity,*

uſual

uſual among the Jews, and ſaid, This cup is at this time. &c.

It is true, in both theſe places. and in his note upon 1 *Cor.* 10. 16. He referreth the Inſtitution to the Paſchal Supper, which ſeemeth better to fit our Lords Inſtitution; but coming to the words I have ſo much inſiſted on, 1. *Cor.* 11. 26. he found neceſſity to enlarge the meſure; for thus he Paraphraſeth thoſe words: *And do ye* [*in all your ſacred Feſtivals*] *thus ſhew forth*, &c.

Munſter likewiſe upon *Matth.* 26. 21. *Caterum quando in textu ſubditur, Dominum accepiſe panem, benedixiſſe, atque fregiſſe, ſciendum quod mos olim celebris fuit inter Judæos, multaque ſcripta habent, de Fractione panis & Benedictione calicis.*

The ſame ſaith *Cameron* on the ſame Text. The ſame and more hath *Grotius*, who further proveth, That the Greeks as well as the Jews cloſed their Feſts with a cup of Wine ſolenly conſecrated: And this Virtually diſcovereth the Other Half, which ſo naturally followeth, that it is ſtrange how One could be admitted without the Other.

For if we allow the Grace-cup of the Greeks or Jews to have ſome relation to the Cup of the Lord, we muſt not leav the bread to the wide world; but ſhew it as neerly related to the cup in Thoſe cuſtoms, as we find it in the Inſtitution, whichmaketh them no leſs than Twins.

That the Primitive ages ſhould wholely omit any mention of our Lords regard to the Jewiſh Cuſtoms, upon ſuppoſition that it was ſufficiently evident, That the Midl ages ſhould induſtrioſly hide it, upon fear of prejudice to their admirab'l Myſteries; That the Laſt age ſhould retrive it in their ſearch of Antiquities;

Nothing

Nothing of all This is ſo wonderful, as it is, that thoſe who had the skill and happineſs to diſcover Theſe *Indies*, ſhould not care to inrich themſelvs with ſuch Treaſures, as without digging offered themſelvs, eſpecially the wind blowing ſo hard, as almoſt to compel them to Land.

For ſince we derive all our practical Doctrines concerning This duty, from the Apoſtl's diſcourſe to the *Corinthians*, and That diſcourſe appealeth to This Inſtitution; it is manifeſt, we oght not to ſit down by any ſuch Cuſtoms, as can only anſwer That Inſtitution, as abſtracted from This Argument, and not conſiſt with This Argument, ſo built upon That inſtitution: Nor is it leſs manifeſt, that the Paſchal Cuſtoms, however large enogh for That, were too narrow for This.

Dr. *Hammond* could not Paraphraſe the 26th *verſ*, without extending it to *All Feſtival meetings*. If then there were two ſorts of Cuſtoms, Som only Annual, Others ordinarily Feſtival; Thoſe, agreeing with our Lords Inſtitution, but deſtroying our Apoſtl's Argument; and Theſe, exactly agreeing with Both; it cannot be very diſputable, which of the two we are to receve for our ſtandard.

Whatever weight therefor might have be'n in the Objection, upon ſuppoſal of ſuch an Univerſal ſilence, the ſame muſt be in our Anſwer, or rather our Plea; For the authority of ſuch eminent perſons will bear me out in my fundamental Hypotheſis, *viz.* that our Lords Inſtitution was derived from a Jewiſh Cuſtom: and plain Reaſon, complying with urgent Neceſſity, will bear me out in what I further add; *viz.* that it muſt be Such a Cuſtom as may agree not only with our Lords Text, but the Apoſtl's Gloſs too,

too, which can be no other, but the ordinary cup of Bleſſing, which cloſed every Feſt.

V. THE LAST Objection which I can think of is This: *That ſuch Conſtancy is in Our times utterly Impracticab'l: Moſt pariſhes have Hundreds, many have Thouſands of Communicants: In moſt places, At* Eaſter *when All muſt receiv, they find neceſſary to appoint three or fower days, that every one may have his turn; and how can every one receiv upon every holy day?*

This indeed ſeemeth an objection as weighty as obvios: But it is certain that whatever is Neceſſary is poſſib'l; and ſo is whatever is Actually do'n: That conſtancy is Neceſſary, we have proved from ſcripture; that it hath be'n practiſed, we have proved by uncontrolabl Teſtimony: If therefor it appear impracticabl Now, we muſt not impute it to the nature of the thing, but to ſom ſupervenient hindrances, which hath growen up in later ages, and ought to be removed: and ſo much the more, bicaus they are not the Cauſe, but the Effects of the forbearance we contend againſt.

By cauſe the holy communion was deſerted, therefor did it appear neceſſary to celebrate both That and all other offices of publik worſhip, in ſuch manner, as carieth appearance of Neceſſitating, and thereby Juſtifying, That neglect, to which this very change ought to be imputed to condemnation.

That the worſhip of God ought to be more ſolemn, and conſequently of greater length, upon holy days than upon common ones, few will deny: When this holy office conſtantly ſanctified thoſe days above others, they were thereby ſufficiently preferred.

But

But when they were maimed of this their principal ſolennity, it was neceſſary they ſhould be in ſom ſort recompenced.

The account which we have found given by *Juſt. Martyr* of the Sundays worſhip, is an exact deſcription of our Communion ſervice, which was ſo long ſufficient as the Communion accompanied it: but without it, how ſlight! how ſhort of what a feſtival may challenge!

Thoſe who conſider not this, object againſt it as unreaſonab'l, that at the ſame time, the Lord's prayer, That for the King *&c.* ſhould be ſo often repeated: but they may eaſily underſtand, that there are three different ſervices: The daily ſervice, the Litany for the third and fifth day, and the Communion ſervice; that the later was to be the whole ſervice for holy days; but ſince it was rob'd of the Communion, that it might preſerv it ſelf in ſom dignity, was forced to borrow of it's neighbors; whence it comes to paſs, that in the three ſervices thus united, we have the ſame things three times repeted.

When the Reader hath do'n his office ſaith *Juſt. Martyr the Preſident* (or prieſt) *makes an oration wherein he exhorteth the peop'l to imitate ſuch goodly things*: Suitabl to this patern is our Sermon to follow the reading of the Epiſtle and Goſpel appointed for the day; who's length compared with the Sermons of the fathers, is by ſom unconſidering perſons accuſed as exceeding due meſure: but This alſo is to be putt upon the ſame account, *viz.* that the want of the principal office may be recompenced by the greater ſolennity in the reſt.

But in the office it ſelf is the moſt neceſſary and

conſiderab'l change of all. While the numbers of communicants are ſo ſmall, what a pitiful ſlight buſineſs would this Sacrament appear, if ended almoſt as ſoon as begun! And what Other, at leaſt what Better way to Solenniſe it with a competent length, than by allowing every Communicant ſo much time as might have ſerved for many more; that ſo in the whole, a ſmall number may, in That reſpect, be equivalent to a great one?

It is certain that in the primitive ages, when every one communicated, the prieſt Did not, Could not make a particular addreſs to every ſingl perſon: yea, the very words of our Lord's Inſtitution ſay of the cup, *take this and divide it among your ſelvs*: And in ſuch manner, a multitude might conveniently communicate in the ſame ſpace of time, as in Our form, a ſmall congregation can.

IN Theſe ways therefor of lengthening both the whole Feſtival ſervice and the very Office it ſelf, our Church complied with the neceſſity which ſhe could not reſiſt. It hath for many ages be'n no leſs impoſſib'l to reduce the peop'l to Conſtancy, than it was in the firſt, to reduce them to Sobriety; yet ſtill ſhe doth what ſhe can, without expoſing her own injunctions to the ſame contemt from which ſhe laboreth to reſcu our Lord's: She doth indeed forbid the celebration if there be not a competent number to communicate; bicauſe if the holy tabl muſt needs be deſerted, it is leſs diſhonorab'l to be ſo, without the Supper than with it: But ſtill ſhe is careful that the willing ſhould not want a Communion, nor the unwilling an admonition.

In every thing ſhe complieth with the peop'l while they deſert the holy tab'l, as did the valiant but indulgent

dulgent captain, with his ſoldiers in flying from the battel: He encoraged, he exhorted, he entreated, he reproved; but finding it impoſſibl by any means to ſtop their flight; he putt himſelf in their head, that ſo they might ſeem rather to follow their commander, than fly their enemy; and by this means, as he gave a Color, ſo did he Conduct, to their flight: Thus doth our Church; The Prieſts ſhe requireth to receiv every Sunday at leaſt, when their numbers give them opportunity; Every holy day ſhe appointeth a Communion ſervice; When peop'l are backward ſhe requireth them to be ſpurred up by a vehement exhortation: But finding it it utterly impoſſib'l, to make them return to the now formidab'l duty, ſhe So ordereth all feſtival offices, as if ſhe Intended what ſhe cannot Hinder, that the ſolennity of God's worſhip may ſuffer as litl as poſſibl by ſo great a maim, and be ſtill in the way of recovering that loſs.

BUT indeed, were the truth well examined, this whole Objection, however plauſib'l, is no other than the Sluggard's *Lion in the way*; That the duty which is not loved, may be avoided; a Conſequence which is not feared, is objected.

I admoniſh thee to be a Conſtant Communicant: thou pleadeſt that if every one be ſo, the Miniſter will not be able to ſerv his peop'l. What haſt thou to do to look ſo far? Will this be the conſequence of Thy doing thine own particular duty? Will the addition of thy ſing'l perſon diſable him? And is this the only reaſon that keeps thee off? Do thou what well thou mayeſt as things now ſtand: Be conſtant until thou findeſt it utterly impoſſib'l to be any longer ſo; and truſt God and thy governors with the conſequences,

which belong no otherwiſe to thy duty, than as thou art obliged to promote them.

Yes! it is thy duty to Promote this which thou pretendeſt to Fear: It is thy duty to be conſtant in thine own perſon, and to labor to bring as many with thee as poſſib'l, and ſo to croud the table, as to neceſſitate the Miniſter to entertein them in the Primitive form.

But the beſt way to anſwer ſuch an Objection, is that whereby *Zeno* anſwered one that argued againſt the poſſibility of motion; *viz.* by exampl: And God be bleſſed we want not ſuch an one as ſeemeth in a ſort to verify what our Lord had ſaid in another caſe: If thoſe who ſhould ſpeak *hold their peace the very ſtones would cry out.* For now that the defection of our nation is almoſt as general as was that of *Iſrael* in *Elijahs* days: and thoſe to whom the redreſs belongs, neglect it; to the ſhame of us Men, yea of us Prieſts; but to the honor of the weaker Sex, and higher Quality, in a Place as ill promiſing as the condition of the Perſons, as if Devotion too wroght by *Antiperiſtaſis*; a number of noble Ladies, emulateing the primitive Chriſtians, as in other offices of piety, ſo in This alſo; have combined themſelvs with their ſuitably pious miniſters, in a Holy Society, paying our Lords *Day*, his *Supper*, and his *Poor*, their joint rights, by celebrating the holy Communion, with it's Offertory *every Sunday*.

Go, and do Thou likewiſe.

FINIS.

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